

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

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The Secretaries and Treasurers of the Domestic and Foreign Committees, *ex officio*,
And, appointed by the General Convention of 1880, sitting as the Board of Missions,

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REV. A. T. TWING, D.D., *Secretary,*
MR. WM. BAYARD CUTTING, *Treasurer,*
FOR DOMESTIC MISSIONS,
22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary,*
REV. GEORGE F. FLICHTNER, *Secretary pro tem.*
MR. JAMES M. BROWN, *Treasurer,*
FOR FOREIGN MISSIONS,

23 Bible House, N. Y.
STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December,
March, June, and September.

MAY, 1882.

MISSIONARY ENTHUSIASM.

PROPERLY speaking, the Church of CHRIST is the one great Missionary Society. Over her gates we read, from age to age, the inscription which was traced by her great Founder in almost His parting words—"Go, make disciples of all the nations, baptising them in the Name of the FATHER and of the SON and of the HOLY GHOST." If the Church of CHRIST could cease to be Missionary, she would be utterly untrue to the plainest commands of her LORD. And the Missionary spirit is not by any means only the spirit of actual Missionaries; it is the spirit of all true Christians who have the faith at heart, who have their LORD's honor at heart. Every serious Christian is a Missionary in intention and within the limits that his providential work makes possible, though he may never have looked upon the face of a heathen in his life, just as every serious Christian bears within his heart the spirit of the martyrs, though he may never be called upon to witness his faith with his blood; for the wish to spread the knowledge of the love of JESUS CHRIST is, if I may so speak, a strong, overmastering impulse in every man, in every woman, who really knows and loves Him. . . . The man who knows the happiness of peace with God through our LORD JESUS CHRIST cannot but desire that other men should share it; and this desire in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to His Church. It is that divine enthusiasm of which our LORD JESUS CHRIST spoke in the words, "I am come to send fire on the earth."—*Canon Liddon.*

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from March 1st to April 1st, 1882.

ALBANY.		NEW HAMPSHIRE.	
<i>Au Sable Forks</i> —St. James' Church.....	21 04	<i>Charlestown</i> —St. Luke's Church.....	3 50
<i>Salem</i> —St. Paul's Church, of which from children, \$35.49.....	46 81	<i>Tilton</i> —Trinity Church.....	10 00
	67 85		13 50
CALIFORNIA.		NEW JERSEY.	
<i>Anaheim</i> —St. Michael's Church.....	4 50	<i>Crosswicks</i> —Grace Church S. S.....	10 66
<i>St. Paul's Church</i>	3 75	<i>Elizabeth</i> —"A. V. M.".....	20 00
	8 25	<i>Fairview</i> —Trinity Church.....	18 00
		<i>Mount Holly</i> —Trinity Church.....	30 00
		<i>Trenton</i> —Trinity Church.....	58 26
CENTRAL NEW YORK.			136 92
<i>Cleveland</i> —St. James' Church.....	12 20	NEW YORK.	
<i>Utica</i> —"A Friend".....	10 00	<i>Fishkill</i> —For Archdeacon Kirkby's travelling expenses.....	1 25
	22 20	<i>New York</i> —St. Luke's Hospital.....	56 00
		<i>Nyack</i> —Grace Church.....	57 50
		<i>Yonkers</i> —St. Paul's Church.....	112 00
CENTRAL PENNSYLVANIA.			226 75
<i>Ashland</i> —St. John's Church.....	12 50	NORTH CAROLINA.	
<i>Marietta</i> —St. John's Church.....	4 52	<i>Lincolnton</i> —St. Luke's Church.....	3 05
	17 02	<i>Salisbury</i> —St. Luke's Church.....	23 10
		<i>Statesville</i> —Trinity Church.....	7 13
		<i>Wilmingtion</i> —St. Paul's Church.....	1 00
CONNECTICUT.			34 28
<i>Hartford</i> —Trinity College.....	17 00	NORTHERN NEW JERSEY.	
<i>Wallingford</i> —St. Paul's Church.....	31 00	<i>Edgewater</i> —Church of the Mediator, "F. W. W.".....	2 60
	48 00	<i>Hackensack</i> —Christ Church.....	32 77
		<i>Morristown</i> —Mrs. Buttolph's contribution.....	25 00
EASTON.			60 37
<i>Kent Co., Chester Parish</i> —St. Paul's Church.	16 15	OHIO.	
<i>Queen Anne's Co., St. Paul's Parish</i> —St. Paul's Church.....	15 00	<i>Toledo</i> —"A Friend to Missions".....	23 50
	31 15	PENNSYLVANIA.	
		<i>Philadelphia</i> —Church of the Messiah.....	5 80
		<i>(Germantown)</i> —St. Michael's Church S. S.....	44 35
INDIANA.			50 15
<i>Goshen</i> —St. James' Church S. S.....	4 80	RHODE ISLAND.	
		<i>Bristol</i> —St. Michael's Church.....	65 00
IOWA.		SOUTH CAROLINA.	
<i>Decorah</i> —Grace Church.....	5 00	<i>Richland</i> —St. John's Church.....	31 73
<i>Lyons</i> —Grace Church.....	9 45	SOUTHERN OHIO.	
	14 45	<i>Cincinnati</i> —St. Paul's Church, of which Domestic, \$14.25.....	65 29
KENTUCKY.		TENNESSEE.	
<i>Paris</i> —St. Peter's Church S. S., through a little girl.....	3 50	<i>Nashville</i> —Church of the Advent.....	6 00
LONG ISLAND.		VERMONT.	
<i>Astoria</i> —Church of the Redeemer.....	100 00	<i>Northfield</i> —St. Mary's Church.....	2 00
<i>Brooklyn</i> —"Mrs. C. C.".....	3 50	<i>Windsor</i> —St. Paul's Church.....	7 50
<i>Jamaica</i> —Grace Church.....	64 40	VIRGINIA.	
	167 90	<i>Fairfax Co.</i> —Truro Parish, Zion Church, for salary of Rev. J. McNabb.....	6 00
MAINE.		<i>St. Timothy's Church, of which for salary of Rev. J. McNabb, \$2.75.....</i>	4 00
<i>Augusta</i> —St. Mark's Church.....	35 96	WESTERN MICHIGAN.	
<i>New Brunswick</i> —St. Paul's Church.....	16 00	<i>Hastings</i> —Emmanuel Church, of which for Rev. Mr. Bancroft, \$10.00.....	21 27
<i>Portland</i> —St. Luke's Cathedral.....	43 75	<i>Paw Paw</i> —St. Mark's Church, Miss Abbie Barber.....	50
<i>Rockland</i>	2 50	<i>Pledge of the Rev. G. P. Schelky, D.D.....</i>	2 50
<i>Thomaston</i>	3 50	<i>Marietta</i> —St. Paul's Church.....	1 05
<i>Wiscasset</i> —St. Philip's Church.....	3 00		25 32
MARYLAND.		WEST VIRGINIA.	
<i>Anne Arundel Co.</i> —St. Anne's Parish, St. Anne's Church.....	77 08	<i>Lewis Co.</i> —St. Paul's Parish, St. Paul's Ch... ..	10 00
<i>Baltimore</i> —Christ Church.....	146 58	WASHINGTON MISSION.	
<i>D. C., (Washington)</i> —St. Luke's Church.....	2 72	<i>Seattle</i> —Trinity Church.....	62 00
<i>Howard and Anne Arundel Cos.</i> —Queen Caroline Parish, Christ Church.....	3 27	+Receipts for the month.....	2,433 65
<i>Montgomery Co.</i> —St. Bartholomew's Parish, St. Bartholomew's Church, "Miss E. M. L.".....	2 00	Amount previously acknowledged.....	10,523 82
MASSACHUSETTS.		Total receipts since September 1st, 1881....	\$12,957 47
<i>Boston</i> —Emmanuel Church.....	856 44		
<i>Gloucester</i> —St. John's Church.....	6 02		
<i>Worcester</i> —St. Matthew's Church.....	10 00		
MINNESOTA.			
<i>Becker Co., Richwood</i> —Church of the Holy Apostles.....	50		
<i>Pembina Settlement</i>	1 10		
<i>Polk Co.</i> —Maple Lake.....	66		
<i>White Earth Reservation</i>	4 14		
MISSOURI.			
<i>Marshall</i> —Trinity Church.....	3 00		

+ Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 172 and 186.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" S. H. Tyng, Jr., D.D.,
" A. T. Twing, D.D.,

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" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Benjamin Stark,
" John A. King,
" Wm. Bayard Cutting.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.*

MAY, 1882.

THE MISSIONARY MESSAGE.

THE Easter-tide spirit of Missions is condensed in two sayings of the risen LORD, *Χαίrete*;—"all hail!" "rejoice ye;" and *Απαγγέilate*;—"Go tell." Those two words brought the Gospel of the Son of GOD to these shores, to our endless comfort. What have we that we did not receive? Where would have been our Easter joy, if the heart of the old world had not felt the electric impulse of those two words, and sent it on and on, from Jerusalem to Galilee, and to Samaria, and still on Westward? What, if at any point of its progress toward us, there had been found no relay-battery of other Christian hearts, rejoicing in GOD their SAVIOUR, to take up the message of Resurrection and to speed it on? Westward, still Westward, in its course toward its starting-point, the earth shall be full of the knowledge of the LORD, as the waters cover the sea! Shall that Good Tidings spend its force on the Eastern slope of the Alleghanies? Must the Mississippi River quench it, or the Rocky Mountains bound its reach? Is our duty done when the Pacific Coast comes to hold the risen LORD by his feet, and worship Him?

"When, LORD, to this our Western land,
Led by Thy providential hand,
Our wandering fathers came;
Their ancient homes, their friends in youth,
Sent forth the heralds of Thy Truth
To keep them in Thy Name."

"And O may we repay this debt."

For so the Missionary Hymn goes on. But the glad heart of the Church ought to turn the prayer into an eager question,

"And O may we repay this debt,
To regions solitary yet,
Within our spreading land?"

May we "go tell?"—We who rejoice in CHRIST, that died; yea, rather, that is risen again? Is that eminent distinction, which was conferred on Mary Mag-

dalene, to whom the LORD showed Himself first after His Resurrection, conceded also to us, as if we too had been first at the Sepulchre? Is JESUS CHRIST the same yesterday, to-day and forever, that His words shall not pass away? Do "*all hail*" and "*go tell*," from His lips, mean what they meant on the first Easter morning? Then, Amen and Amen. So let it be. The message of Resurrection shall not stop with us. It shall go on. The wilderness and the solitary place shall be glad for it, and the desert shall rejoice and blossom as the rose. The isles shall no longer wait for it. The "sweet spices" of our own Easter observances, with which we thought to anoint the dead body of our LORD, shall serve to remind us by their foreign fragrance, of the sweeter fragrance of the Gospel of the Son of God, and the house shall be filled with the odor of the ointment.

THE CHURCH'S GROWTH AND THE CHURCH'S NEEDS IN IOWA.

A LETTER FROM BISHOP PERRY.

It is with heartfelt praise to GOD, Who alone giveth the increase, that we record the story of the Church's advance in Iowa during the past five and a half years, the period of the present Episcopate. Building on broad foundations laid by my revered predecessor, the first Bishop of Iowa, whose praise is in all the Churches, the work, which at the death of Bishop Lee, naturally languished, and for a time after the See was again filled, sympathized with the adverse fortunes of the State and the times, is now developing and extending on every side, and may well claim at our hands the raising of our votive pillar with its deep-cut legend, "*Eben-Ezer*," for hitherto hath the LORD helped us.

The growth has been both material and spiritual. The increase of the values of Church property in Iowa for the past five and a half years has been at the rate of upwards of *one thousand dollars (\$1,000) per week*. This includes only the payments of old indebtedness on churches and Church property; the offerings for the erection of new churches and chapels, the building of rectories, the improvement and adornment of the church edifices and the provision of organs, chancel furniture, libraries, etc.; and the testamentary gifts to distinctively Church uses from Church people of Iowa. Monies raised for diocesan or parochial current expenses, for salaries of Clergymen and stipends of Missionaries, or for other cases than those already mentioned, or obtained from outside of the Diocese are not included in this estimate, which is made from the Diocesan

Journals and other trustworthy sources. In other words, the Church in Iowa is richer to-day by \$300,000 given by her own members, over and above the cost of the support of worship and the stipends of the Clergy, than she was five and a half years ago. Debts to the amount of upwards of \$40,000 have been paid. Churches and chapels have been erected at a cost of fully \$80,000. Rectories have been built, land acquired, and improvements upon and additions to Church property have been made, to the amount of nearly or quite \$30,000. Endowments have been secured to the amount of upwards of \$150,000. Besides these distinctively Church gifts, general charities have been founded or fostered by members of our Communion to an equal amount. Gladly do we recite these evidences that the charity bestowed upon Iowa in the past has not been without fruits. God be praised that He put it into the heart of one of His faithful servants, a devoted Churchwoman of Trinity Church, Davenport, to bequeath to general and Church charities a sum equivalent to all that had been bestowed upon the Diocese from outside for Missionary stipends or church building since its organization. An appeal for further help for Iowa in our still pressing need, comes from those who, to the utmost of their ability and from their comparative penury, have nobly helped themselves.

Such has been the material growth and increase. The parochial reports for five years, which are in hand, show a *net* increase of nearly fifty *per cent.* in the number

of communicants, and this, too, after a careful revision of the lists and the removal of all names of those who were not in actual residence in their respective parishes; the establishment of nearly fifty parishes and Missions during this period; the increase four-fold of the amount raised within the Diocese for Diocesan Missions; the ordination (including those who will present themselves at Trinity-tide for the laying on of hands) of eighteen Deacons and fourteen Priests, making a total of thirty-two; the licensing of over fifty lay-readers; the building of fourteen new churches; the confirmation of nearly two thousand candidates, and the increase of the number of Clergy in actual service from twenty-six in 1876 to fifty in 1882. Upwards of twelve thousand souls are reported as connected with our congregations, a gain of fifty per cent., while the number of *free* churches and chapels is forty, with over eight thousand sittings.

To carry on the work thus prosperously begun, and to extend the Church in a territory embracing fifty-five thousand square miles and containing nearly two millions of people, requires aid, immediate, continued, abundant. Into this Diocese, in common with the whole country west of the Mississippi, an immigration is pouring unprecedented in the history of the world. During the past five and a half years the increase of the population in Iowa has been nearly or quite half a million. We are working at one hundred points, and Clergy and people are laboring with all their might, but towns and communities, clamorous for the Church, are springing up on every side. The development of an extensive railway system which now reaches every county but one of the ninety-nine counties in the State, and operates upwards of fifty-five hundred miles of railway, has built up scores of thriving settlements, the growth of which into importance is as sudden as it is astounding. At twenty of these railroad centres, in each of which we have already the nucleus of a Mission or parish, churches could be built within a twelvemonth if it was possible to stimulate or supplement the local contributions in each case by a gift of from \$350 to \$500. In every instance the church and ground thus secured would be worth from five to six times the amount thus given from outside; and the whole property would be inalienably secured to the Diocesan Trustees.

The Western Church Building Society appropriated the past year \$850 to Iowa, of which all but \$150 was a loan, and with the avails of this appropriation three churches, free from debt and free to all who come, were promptly erected. The American Church Building Commission, to which we have made repeated applications, has given or loaned us nothing, else we could have told a like tale of swift and satisfactory results. In Northwestern Iowa an English colonization company has added to the Church population several hundreds of families and a large number of individuals, in almost every instance possessed of means, and welcoming the proffer of the services of the Church of their Baptism. Among these settlers and in the communities around which they have established themselves, we have, the past year, erected three churches and one chapel, and with a little aid to add to the willing offerings of the people themselves, twice that number could be completed ere a twelvemonth more has passed. A similar state of readiness for the Church is found in Southwestern Iowa, where in the field of a single Missionary lots have been secured at three stations, and four or five churches will shortly be erected—if a little help from outside can be had—in the main by the willing gifts of the people themselves. In Northern Iowa we could judiciously help movements for church building, already well under way, at four promising stations, while in the Eastern and Southern portions of the State, where the communities are older and the parishes or Missions have been longer in existence, several churches and chapels have been lately completed without outside aid, while with a trifling amount of help several others could be immediately undertaken. No prejudice exists against the Church in Iowa. It can go anywhere and everywhere, and find a hearty welcome. \$5,000 could be profitably spent the current year in stimulating church building movements in places where the church requires only the roof to cover it to become wholly or almost self-supporting; and with this sum in hand I would pledge the building of at least *twelve* new churches within a year from its receipt.

Griswold College, reopened, after its temporary suspension, at the beginning of the present Episcopate, is doing faithful and encouraging work. The Bishops of Minne-

sota, Kansas, Nebraska and Dakota, Utah, Missouri, Colorado and Wyoming, Nebraska, Iowa, and Montana thus heartily and unanimously endorse it in their "Appeal of Septuagesima," 1882:

"GRISWOLD COLLEGE.

"We shall have only one Church College west of the Mississippi. We have adopted Griswold College. It is endeared to the Church by the precious memory of Bishop Lee, its founder. It is located in Davenport, Iowa, a healthy, accessible and beautiful city. We heartily approve of the efforts which Bishop Perry is making to place it on a sure foundation. If cordially sustained by the Church its success is certain. Its professors are thoughtful scholars. Its course of study is as thorough as that of any college in the land. Its students show the most careful training. It has a valuable real property worth \$150,000. It has \$55,000 endowment. It offers to-day a foundation on which to build a college second to none in the land. It is the only Church College in this vast territory. Other religious bodies have colleges of high repute, which are year by year receiving from the East large gifts and legacies for endowments. Very few of our young men who seek the Sacred Ministry can afford the expense of travel to Eastern colleges. Unless the Church forfeits the confidence of scholars by sending out an uneducated Ministry, we must have a Western college. We ask for \$50,000 for the endowment of professorships and scholarships. An equal amount will provide the additional buildings required."

The graduates of "Griswold" have, during its quarter century of existence, proved themselves, in various departments of life, well-cultured and well-mannered men. Over a score of them are at work for CHRIST and His Church in thirteen of our Dioceses and Missionary Jurisdictions; two have gone forth, one to China and one to Africa, to for-

eign fields. We need endowments. We require more buildings. Every room available for dormitory use is already occupied. The Church College is a necessity, for by long experience we have found that it is wise and requisite that we educate our western scholars and Clergy in the West.

We have no accumulated capital in Iowa. The State is too young for this as yet. It is all our people can do to support the Church in their own localities, and to contribute, according to their slender means, as they are already doing, to the general work. For Iowa Churchmen to meet the demands for spiritual care made by the tens of thousands of immigrants from every nation under heaven, seeking homes among us each year, is out of the question. For Iowa Churchmen, in their comparative poverty, to endow and build up such a college as the Church requires in the territory west of the Mississippi, is equally out of the question. For our Missionary work, for our church building operations, for our educational institutions, we must now and for some years to come, crave the help of our brethren at the East. God has blessed our stewardship as we have shown. For every dollar ever given to the Church in Iowa, whether for Missionary or educational purposes, we can show to-day in actual, unincumbered property, two or three. We shall still be, as we have been in the past, faithful almoners of those who entrust to us the means with which to do the LORD's work in this great and growing land. We will not go in debt. We shall only work as God gives us the means. For the means we need we pray earnestly to Him; and ask you in His Name to supply our wants. If you will hear our cry and help us in our need, we pledge you our loving remembrance and our grateful prayers.

WILLIAM STEVENS PERRY,
Bishop of Iowa.

Good Friday, 1882.

LETTER FROM BISHOP PADDOCK.

VANCOUVER, WASHINGTON TERRITORY,
March 10th, 1882.

MY DEAR DOCTOR:

ONE year ago, this day, I left New York for the distant field of labor to which the Church had appointed me. You know the heavy sorrow and trial which, in the provi-

dence of GOD, came just as I was entering on my work here. Last evening I started from my temporary home in Walla Walla for a journey of five hundred miles to Port Townsend, and am this day in the place where I held my first Service in Washington Territory, and where, two weeks after, I

brought the mortal remains of her who had been my helper for twenty-five years.

With trials, since I left the East, the Almighty has, during the twelve months that have passed, given help and consolation, and I am grateful for His many mercies. I have had health to prosecute my work uninterruptedly, a work enlisting all my heart and powers; and we are not without encouragement.

The Church at Port Townsend, my terminal point on this trip, has been greatly depressed. Now, signs of life and interest are manifested. The Missionary writes me that four are awaiting Confirmation: the Ladies' Guild has been reorganized with a goodly number of members: the congregation propose purchasing another lot, removing their little church from its present inconvenient location to a central position, and putting needed repairs upon the building; the undertaking will involve an expenditure of \$1,200. Of this they hope that the Bishop will furnish \$200. If they raise the remaining \$1,000 they will do well; but the Bishop's ability to give the \$200 must depend somewhat upon the aid kindly sent him, this season, from regions where the Church is known and appreciated.

From Port Townsend, our Church's most distant station to the northwest—where I feel that I can say to the Missionary that he is having a part in the fulfilment of those words, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation *unto the ends of the earth*"—from this point I might pass, with you and others interested, to one and another of our parishes and Mission stations, and refer to signs of life and interest that would be pleasing; but this would be occupying too much time.

I am thankful to say that we have one station among the Indians, and the Government Agent, who is warmly interested in their spiritual welfare, writes very encouragingly of that which is being done by the Missionary.

The sympathy and charity of friends have enabled me to prepare a Church Hospital, located at Tacoma, where my home will probably be after this summer. Before leaving the East, we were thankful to secure the services of a physician and his wife, active Christian laborers, for this and other work in the Territory. Dr. Miles has, since his arrival here, been admitted to the Diaconate,

and has supervised, as a labor of love, the preparation of this House of Mercy. We have an inexpensive but pleasantly located and admirably arranged structure, and can enlarge as there is need and as means are provided. The expenditure has been about \$5,500, and there will be no debt on the building. Very grateful to those who have enabled us to go thus far, we are confident that they and others will supply our daily needs, and be participants with us in the blessing promised to those who provide for the sick and needy.

The first offerings for the Hospital were made through interest awakened by her whose loss I have had to mourn, it being her hope and prayer that she might be instrumental in founding such a House of Mercy on this Pacific Coast. The Lord answered her prayer in a way perhaps not thought of by her. Since she entered into rest, offerings have continued to come in. Friends have desired that the Institution should bear the name of the "Fannie C. Paddock Memorial Hospital," and, God willing, on the first anniversary of her departure from earth (April 29th), the Institution is to be opened with religious Services, for its perpetual work of healing the body and soul. It is a comfort and joy to me that it may be said, "by it, she being dead, yet speaketh;" and in the words of one of old I would say to each and every one who has co-operated, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead."

The work of Christian education is a work which I pray that I may be privileged to aid in advancing during the coming year. The population in a large part of the Territory is sparse; homes are widely separated from one another; schools, if opened at all, are inferior, and maintained but a few months of the year. Many parents, as they begin to gain a little substance, desire to send their children where they may be educated. We have one boarding and day-school for girls, which, maintained for several years through many discouragements, has now gained itself an excellent name, and has about eighty pupils. But the buildings which have been put up as necessity arose, are poor, too small, becoming dilapidated, and are located on a narrow plot of land. A larger and better edifice on a spacious lot is at once needed, if this Church School is to continue and enlarge its good work.

That which its founder has seen, during his residence for a decade in the Territory, impresses one very strongly with the good results that flow from gathering, out of rude homes, those who may live months or years in the Christian School. Few at the East realize this power for good. The Missionaries of the Church are few: their fields of labor are large; one's district is perhaps crossed by lofty mountains and swiftly-swollen torrents; at times travelling is difficult and dangerous, and some places can be reached but once or twice in a year. While the Missionary cannot carry the Gospel as he would to this scattered people, the well-ordered school brings to the Missionary choice youth to be educated. They are continually under his influence. They unite each day in prayer and praise. Many after a time go back to their distant homes, cultured Christian girls, to exert an influence by life and conversation; and when the Minister of CHRIST visits a town or hamlet, he finds those ready to welcome him and aid in establishing the Church. May I repeat one of the illustrations which my reverend brother has given me of the influence which the school exerts?

"One morning, at the opening exercises, I was reading the account of the Crucifixion, when I noticed a new pupil, about fifteen years of age, with parted lips and moistened eyes, paying the closest attention; and when I closed the Book, and said, 'All this was suffered for you, my children,' she bowed her face and sobbed. Afterwards, I quietly went to her and said, 'You seemed interested in the chapter I read this morning.

Have you never heard the story before?' 'No,' she replied, opening her great eyes on me. 'What! have you never read the Bible?' 'No; I have never *seen* one, unless an old book that my mother had on a high shelf is one; it looks like yours, only larger.' She became very intimate with one of her school-fellows; they read the Scriptures together and talked about them. Ere long she asked me to see if her father would let her be baptized. He refused permission; but afterwards, won by her consistent life, he said, 'That girl is a real Christian, and you can baptize her as soon as you please; and if you could convert me as you have converted her, I would give you' (he was a rich rancher) 'three thousand dollars.' Her home was afterwards in California, where she lived and died a consistent Christian." I might narrate other chapters of a like character from the school history.

Shall this work go forward? \$15,000 would enable me to rear a building, and put the school in that condition that double the number of pupils could be accommodated, and this blessed work of elevating and Christianizing the young be perpetuated for generation on generation. I am the agent of others. Is there a reader of this letter who will erect this building to the glory of God and as a memorial to some loved one, whose name it may bear? Are there many who will say to me, "Go forward," and assure me of some aid before the close of this year?

Affectionately yours,

J. A. PADDOCK,

Missionary Bishop.

LETTER FROM DEAN HART.

THE DEANERY, DENVER.

MY DEAR DR. TWING:

To generalize is the besetting snare of all travellers, and well knowing the failing, I considerably hesitate in applying to "the East" the experience I have just gained by rapidly visiting Philadelphia and New York. Still, relying upon the evident kindness of your nature to bear with any exaggerated conclusions, and to forgive a somewhat foreigner if he has not accurately comprehended the ecclesiastical position, I venture with a *currente calamo* to return to the attack which I made so lately *viva voce*.

Too often realizing that language is after all a very imperfect medium of communication, I do not wonder at the diversity of opinion which the ecclesiastical powers that be who reside on the Eastern seaboard entertain concerning us dwellers in the Rocky Mountains. I did not meet one single person in three weeks of continuous conversation, who had any adequate notion of the needs of the Church in this Jurisdiction. Some thought I had to do with Ute Indians; others that the sheep of my flock were hard-handed, roughly-dressed miners, and not a few actually believed, or said they did, that

Denver was an Eldorado, and our people here chiefly millionaires.

But, sir, the Church's needs in this Far West are so serious as to drain the lightness from any pen. Our population is not indigenous; we are not composed of foreign colonies, but our people are almost entirely contributed by eastern states. Last summer I often counted the hotel arrivals and found them 2,000 a week. Nine years ago there were 4,000 or 5,000 in Denver; to-day there are some 42,000, and where there was one mining camp in the mountains there are now twenty.

These thousands are in some sort Christians—certainly one-seventh of them have been baptized by Ministers of our Church. They are the children of the Church, and the Holy Mother ought to have a care of them.

This is a very serious matter. The Church allows them to enter into an unspeakable Covenant. It surely, as much as in her lies, is her bounden duty to see that these her children may have the surroundings which tend to the keeping of the terms of the Covenant. She ought at least to see that there are places where they "may hear sermons," and to send Ministers to preach the sermons. Colorado woefully needs both.

The immediate result of this deplorable lack of the means of grace is that a habit of indifference has closed in upon our city and mining towns, and it requires no ordinary effort to sustain a religious following. To breathe the air of Denver is almost sufficient to extinguish spiritual life. I believe if "The East" could but realize our actual condition, the Church would consider this question: Does it behoove our Holy Mother to hearken to the cry of her own children, or to give her attention to aliens? With the greatest Missionary Bishop of this century a near relation of my own, and having been in the thick of Missionary effort for nigh all my life; knowing, too, from personal observation something of the Church's work in India, China, and Japan, I am not likely to be accused of lack of interest in Foreign Mission work. But surely the children ought to be fed before any food is sent to

strangers. Let the Anglican Church supply the Foreign Mission field. There is not an acre of land in England which is not in some parish. A vast income has accumulated for the Church's use, and her 23,000 Clergy are maintained—if not as well as many of them would like—still they exist as gentlemen, and hold their own in the very foremost rank of society. England has ability and leisure to undertake the Foreign Missionary work. With the rushing tide of immigration, and with the movement of her own thousands to occupy new territories, the American Church has surely enough to do, and will have for the next century. Let all her energies be directed to keeping her own children to their Baptismal vows. Whether is it better, to convert the heathen, or to keep those who have "received the knowledge of the truth" from lapsing?

We ought to have three other churches in Denver. There are twenty mining towns needing Clergy and churches. These Clergy ought to be supported until their parishes can support them. The \$4,000 voted by the Board of Missions does so sustain seventeen Missionaries. Then we have our admirable girls' school, with one hundred pupils; our boys' school with half that number; a large hospital, and the machinery for a wide and powerful work, only needing the stimulant of money—"money," which in our case "answereth all things!" It is lamentable that the Ministers of holy things, who should watch for souls, are driven from pillar to post—worried and dispirited in the daily struggle for dollars! Will not the fathers and mothers who send us the energetic of their families to make their way "Out West"—will they not answer our call? I cannot believe that the wealthy and influential congregations in the great cities will turn a deaf ear to our wants, especially when it is evident to a moment's thought that a thousand dollars now would be worth five thousand spent five years hence. The purling rivulet may be directed, but who shall venture to control the rolling river? Pardon my importunity, my dear sir, and believe me,

Very faithfully yours,
H. MARTYN HART.

LETTERS FROM WISCONSIN.

MILWAUKEE, March 10th, 1882.

MY DEAR DR. TWING:

WILL you give space in THE SPIRIT OF MISSIONS to two letters regarding work in

Northwestern Wisconsin? Mr. Yundt's earnestness in the work, which is the subject of his letter, is apparent from the fact that he has this winter devoted the spare rooms

in his own house to hospital purposes. The great capitalists who control the lumber interests are mostly resident in distant cities, and have little personal knowledge of the needs of the sick and wounded in the Pineries. Therefore a general appeal is made to them and others in behalf of a class of workingmen, who, gathered together during the winter from various sections of the country, are literally *strangers* in times of sickness.

Of the Rev. Mr. Peabody and his work you know full well. In the district where as a Missionary of the General Board he has ministered so long, there are now two Missionaries beside himself ministering to thirteen congregations — there are four churches, or chapels; one parsonage and building lots in four villages already secured.

The present work of Mr. Peabody is on the line of the North Wisconsin Railway, soon to connect Lake St. Croix with Superior, a region wherein much work should be done within the next five years.

E. R. WELLES,
Bishop of Wisconsin.

CHIPPEWA FALLS, WISCONSIN,
February 28th, 1882.

REV. AND DEAR BISHOP:

Ninety miles north of us begin the vast Pineries; above four thousand men are annually employed therein; every year from thirty to fifty of these are wounded by falling trees; thirty cases have already occurred, and yet the most dangerous part of the work is to come. Most of the men are homeless and possessed of very limited means. From every direction comes the appeal "Can you do anything to save, or at least assist in alleviating the sufferings of these men." We are trying to help several cases at present: men with crushed skulls or with both feet off; or one or more arms gone; or ribs broken. Such injuries, requiring skilful surgery and efficient nursing, are continually being brought to our city for care.

I am soliciting funds for a hospital, but cannot expect to obtain at home more than one half the necessary amount. Many of the Eastern Clergy and Laity know me personally, and with your approval and concurrence I want to ask them and the whole Church to help me in this humane work.

I remain, affectionately yours,

SAMUEL J. YUNDT.

The Rt. Rev. E. R. WELLES, S. T. D.,
Milwaukee, Wisconsin.

STAR PRAIRIE, ST. CROIX, WIS.,
March 10th, 1882.

DEAR BRETHREN OF THE CLERGY AND LAITY:

The work assigned me by my Bishop constrains me to appeal to you for help.

A little more than a year ago, Bishop Welles placed all stations on the North Wisconsin Railway, north of Deer Park, in my charge. With these was included Rice Lake, a growing town about twenty miles east of the railroad line. At Rice Lake and Cumberland on the line, lots for church buildings have been secured. Both places are of such present importance and future promise, as to make it necessary that special effort be centered there. Houses of worship ought to be built at each of these points at once. At Cumberland, with a population of eight hundred, and rapidly increasing, there is as yet no house of worship. Public halls are used for purposes of worship, and these are occupied by ourselves, the Presbyterians, the Methodists and Baptists. So far as I know or believe, we are the only owners of building ground here; our membership here is indeed few, and as is so often elsewhere the unfortunate condition, we are not of those who are possessed of the wealth or means to supply our spiritual needs. Can you, dear Brethren, help us in our necessity? A few hundred dollars, more or less, will enable us at least to begin to build the LORD's house and encourage our hands to undertake more. We pray you to consider our needs, and help us to do the LORD's work in these new places. A. B. PEABODY.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 1st to April 1st, 1882.

FOR DOMESTIC MISSIONS.

ALABAMA.		CENTRAL PENNSYLVANIA.	
Florence—Trinity Church.....	1 60	Columbia—St. Paul's Church.....	2 73
ALBANY.		Hazleton—St. Peter's Church.....	1 62
Albany—All Saints' Cathedral.....	55 57	Scranton (Green Ridge)—Church of the Good	

Shepherd S. S.	7 02	Washington—Church of the Ascension.....	49 50
	11 37		105 50
COLORADO.		MASSACHUSETTS.	
Littleton—St. Paul's Church....	2 70	Boston—Church of the Good Shepherd, thro'	
CONNECTICUT.		Woman's Auxiliary.....	25 00
Fairfield Archdeaconry, Stamford—St. John's		Dorchester—St. Mary's Church.....	32 89
Church, for salary of Mrs. de Klujery.....	41 00	Lowell—St. Anne's Church.....	36 02
Durham—Church of the Epiphany, through		Newburyport—St. Paul's Church.....	16 00
Woman's Auxiliary, for Mrs. de Klujery.....	1 15	Pittsfield—St. Stephen's Church, through Woman's	
Hartford—Christ Church, through Woman's		Auxiliary, for salary of Sister Eliza.....	10 00
Auxiliary, for salary of Mrs. de Klujery.....	32 00	Quincy—Christ Church, for Missions in the	
Litchfield Archdeaconry, Watertown—Christ		far West.....	16 32
Church, through Woman's Auxiliary, for		Salem—St. Peter's Church, through Woman's	
salary of Mrs. de Klujery.....	25 00	Auxiliary, for Sister Eliza's salary.....	20 00
Litchfield—St. Michael's Church, through		Taunton—St. Thomas' Church, through Woman's	
Woman's Auxiliary, for salary of Mrs. de		Auxiliary, for salary of Sister Eliza.....	1 00
Klujery.....	20 00		157 23
Marbledale—St. Andrew's Church.....	2 63	MICHIGAN.	
Middlesex Archdeaconry—Friends, through		Caro—Trinity Church.....	5 00
Woman's Auxiliary, for Michigan.....	25	Port Huron—Grace Church.....	16 00
Middletown—Church of the Holy Trinity, of			21 00
which through Woman's Auxiliary, for sal-		MINNESOTA.	
ary of Mrs. de Klujery, \$42.50.....	147 50	Red Lake—St. John's Church.....	55
New Haven—Grace Church.....	12 01	Wild Rice River—Church of the Epiphany...	50
St. Paul's Church, through Woman's Aux-			1 05
iliary, for salary of Mrs. de Klujery.....	25 00	NEBRASKA.	
Christ Church, Mite Chest 16,267.....	6 09	Central City—Christ Church.....	8 00
Norwalk—St. Paul's Church, "W. M.".....	10 00	Omaha—St. Mark's Church.....	16 00
Norwich—Christ Church, through Woman's		Silver Creek—St. Stephen's Church.....	4 00
Auxiliary, for salary of Mrs. de Klujery.....	21 00		28 00
Portland—Chapel of St. John the Baptist,		NEW HAMPSHIRE.	
through Woman's Auxiliary, for Mrs. de		Concord—St. Paul's Church.....	200 00
Klujery's salary.....	1 30	NEW JERSEY.	
Stamford—St. Andrew's Church.....	25 36	Crosswicks—Grace Church.....	4 79
Washington—St. John's Church.....	2 03	Perth Amboy—St. Peter's Church S. S.....	23 07
Woodbury—St. Paul's Church, through Woman's		Princeton—Trinity Church.....	43 00
Auxiliary, for salary of Mrs. de Klujery.....	11 50	Svedesborough—Trinity Church.....	9 50
	383 73	Vineland—Trinity Church.....	4 66
DELAWARE.			85 02
New Castle—Immanuel Church.....	26 26	NEW MEXICO.	
FLORIDA.		Tombstone.....	5 00
Key West—St. Paul's Church.....	21 36	Tucson.....	5 00
Milton—St. Mary's Church.....	5 00		10 00
Tallahassee—St. John's Church.....	10 00	NEW YORK.	
	36 36	Mamaroneck—St. Thomas' Church, Woman's	
GEORGIA.		Missionary Association, for salaries of women	
Ogeechee Mission—St. Mark's Church S. S.,		helpers in Domestic field.....	18 30
through Woman's Auxiliary.....	4 05	Madalin—"A Friend".....	10 00
ILLINOIS.		New Rochelle—Trinity Church.....	20 00
Gurnee—"Mrs. T. B.".....	5 00	New York—Anton Memorial Church.....	386 75
INDIANA.		Bethlehem Chapel S. S.....	4 03
Goshen—St. James' Church.....	4 80	Calvary Church, additional.....	1,868 96
La Grange—St. John's Church.....	2 35	Christ Church, of which for women help-	
Terre Haute—St. Stephen's Church, Woman's		ers in Home field, \$25.00.....	493 36
Missionary Association, for Domestic salary		Church of the Heavenly Rest, additional.....	10 00
fund.....	25 00	Church of the Holy Sepulchre, "W. B.	
KANSAS.		Miller.....	20 00
Girard—St. John's Church.....	2 00	St. James' Church, additional.....	40 00
LONG ISLAND.		St. Paul's Chapel.....	815 00
Brooklyn—Grace Church, 2 members, quar-		St. Timothy's Church.....	71 00
terly payment of stipend.....	49 50	St. Thomas' Church, "A Member".....	15 00
Church of the Redeemer, of which from		Church of the Transfiguration.....	490 00
S. S. Mite Chest, \$199.85; Church collection,		"Mr. J. A. K.".....	25 00
\$11.09.....	210 94	Poughkeepsie—Mite Chest 952.....	1 75
St. Mary's Church, Mite Chest.....	3 00		3,819 15
St. Matthew's Church, the Misses Wallace		NORTH CAROLINA.	
Mrs. Galpin.....	15 00	Hillsboro'—St. Matthew's Church.....	5 77
"Mrs. S. T. McD." Mite Chest 17,173.....	10 00	NORTHERN NEW JERSEY.	
"Mr. T. R. B." Mite Chest.....	2 60	Belvidere—Zion Church.....	10 00
Flushing—St. George's Church.....	30 00	Hackensack—Christ Church, Mite Chest.....	8 32
Istip—St. Mark's Church.....	20 00	Milburn—St. Stephen's Church, a Thank-Of-	
Class Missionary Penny.....	14 17	fering from a Member.....	5 00
	75 19	Newark—Trinity Church.....	114 70
MARYLAND.		Paterson—Church of the Holy Communion..	4 05
Anne Arundel Co.—All Hallow's Parish.....	5 00	Ridgefield—St. James' Church.....	4 50
Baltimore—"X. Y. Z.".....	1 00	"C. M. S.".....	50 00
Ellicott City, Howard Co.—St. John's Church	50 00		196 57
		OHIO.	
		Cleveland—Church of the Good Shepherd...	9 12

PENNSYLVANIA.	
<i>Philadelphia</i> —Christ Church, through Committee on Work for Freedmen, for Sister's salary, Portland, Oregon.....	1 00
Memorial Church of the Holy Comforter. St. James' Church.....	62 89
St. Peter's Church, "A Communicant".....	217 49
St. Stephen's Church.....	100 00
(<i>Frankford</i>)—St. Mark's Church.....	413 73
"Mrs. R. B.".....	27 00
"E. R. H.".....	3 00
	1 90

PITTSBURGH.	
<i>Beaver Falls</i> —St. Mary's Church.....	827 01
<i>New Brighton</i> —Christ Church.....	5 54
<i>Rochester</i> —Trinity Church.....	3 78
	85

QUINCY.	
<i>Geneseo</i> —Trinity Church.....	4 16

RHODE ISLAND.	
<i>Providence</i> —St. Stephen's Church.....	115 00
"Easter Offering".....	1 00

SOUTH CAROLINA.	
<i>Charleston</i> —St. Paul's Church.....	40 00
<i>Rock Hill</i> —Church of Our Saviour.....	6 50

TENNESSEE.	
<i>Cleveland</i> —"C. P. R.".....	46 50
	5 00

VERMONT.	
<i>Burlington</i> —St. Paul's Church, for Churches in the far West.....	30 25
<i>Fairfield</i> —Trinity Church.....	1 25
<i>Sheldon</i> —Grace Church.....	1 52
	33 02

VIRGINIA.	
<i>Staunton</i> —Trinity Church.....	75 00

WEST VIRGINIA.	
<i>Charlestown</i> —Zion Church, Col. Craighill's	

pledge, \$25.....	81 71
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WESTERN MICHIGAN.	
<i>Allegan</i> —Church of the Good Shepherd.....	6 00

WISCONSIN.	
<i>Delavan</i> —Christ Church.....	13 00
<i>Milwaukee</i> —St. Paul's Church.....	50 00
<i>Racine</i> —"J. G. M.," Mite Chest.....	22 00
	85 00

WESTERN NEW YORK.	
<i>Batavia</i> —St. James' Church.....	13 45
<i>Bath</i> —St. Thomas' Church.....	20 00
<i>Buffalo</i> —Church of the Ascension.....	13 35
St. James' Church.....	8 45
St. Paul's Church.....	265 00
Trinity Church.....	52 64
<i>Brockport</i> —St. Luke's Church.....	18 27
<i>Canandaigua</i> —St. John's Church.....	80 00
<i>Catharine</i> —St. John's Church S. S., Penny Collection.....	7 89
<i>Corning</i> —Christ Church.....	6 17
<i>Fredonia</i> —Trinity Church.....	5 29
<i>Geneva</i> —St. Peter's Church.....	17 24
<i>Hammondsport</i> —St. James' Church.....	2 50
<i>Havana</i> —St. Paul's Church.....	2 28
<i>Lockport</i> —Christ Church.....	2 10
<i>Medina</i> —St. John's Church.....	2 26
<i>Middleport</i> —Trinity Church.....	75
<i>Mount Morris</i> —St. John's Church.....	6 59
<i>Rochester</i> —Christ Church.....	75 69
St. Andrew's Church.....	119 03
St. Paul's Church.....	111 56
	780 51

MISCELLANEOUS.	
Interest on Investments.....	56 25
Proportion of General Missionary Offerings.....	1,196 83
Designated Offerings.....	14 25
Mite Chests, not credited to Parishes.....	1 50
	1,268 83
Receipts for the month.....	\$8,968 51
Amount previously acknowledged.....	62,895 84
Total receipts since September 1st, 1881.....	\$71,864 35

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.	
<i>Utica</i> —"M. H. P.".....	25

CENTRAL PENNSYLVANIA.	
<i>Columbia</i> —St. Paul's Church.....	1 82

CONNECTICUT.	
<i>Hartford</i> —Christ Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School....	30 00
<i>Middletown</i> —Christ Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School	60
<i>Middlesex Archdeaconry</i> —"A Friend," thro' Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	1 00
<i>New Haven</i> —St. Paul's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	36 00
<i>Norwich</i> —Christ Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School....	12 00
<i>Portland</i> —Chapel of St. John the Baptist, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	1 30
<i>Fairfield Archdeaconry, Stamford</i> —St. John's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	58 00
	138 90

DELAWARE.	
<i>Claymonte</i> —"J. C.".....	2 50

MARYLAND.	
<i>Hagerstown</i> —St. John's Church.....	10 00

MASSACHUSETTS.	
<i>Boston</i> —Miss Ida M. Mason, through Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	100 00

MICHIGAN.	
<i>Detroit</i> —Grace Church, through Woman's Auxiliary, for salary of Mrs. Jennings.....	25 00

MINNESOTA.	
<i>Red Lake</i> —St. John's Church.....	50

NORTH CAROLINA.	
<i>Winston</i> —"Mrs. M. C.".....	1 90

NEW YORK.	
<i>New York City</i> —St. Bartholomew's Church, through Woman's Auxiliary, for St. Bartholomew's Mission School, under Rev. Mr. Dunlop.....	110 00

OREGON.	
Branch of Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	22 00

OHIO.	
<i>Akron</i> —St. Paul's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School....	10 00

PENNSYLVANIA.	
<i>Doylestown</i> —St. Paul's Church.....	6 76
<i>Philadelphia (Germantown)</i> —"A. E.".....	1 00
	7 76

QUINCY.	
<i>Geneseo</i> —Trinity Church.....	1 96

Receipts for the month.....	432 59
Amount previously acknowledged.....	6,246 26
Total receipts since September 1st, 1881.....	\$6,678 85

DESIGNATED FOR WORK AMONG INDIANS.

CALIFORNIA.		
<i>San Francisco</i> —Pesidio S. S.	15	00
CENTRAL NEW YORK.		
<i>Utica</i> —"M. H. P."	25	
CENTRAL PENNSYLVANIA.		
<i>Columbia</i> —St. Paul's Church	1	82
CONNECTICUT.		
<i>Norwichtown</i> —Society of Busy Bees, for "Busy Bee" Scholarship	60	00
Mrs. M. A. Williams, for "Bessie Mason" Scholarship	60	00
<i>Waterbury</i> —St. John's Church, Ladies' Society	14	00
	134	00
LONG ISLAND.		
<i>Brooklyn</i> —St. Mary's Church, S. S. Class, through Woman's Auxiliary	1	50
Through Woman's Missionary Association of Long Island, from Mrs. Cortis, half yearly payment on Scholarship, St. Paul's School, \$30.00; Church of the Redeemer, for Bishop Hare, \$2.00	32	00
	33	50
MARYLAND.		
<i>Baltimore</i> —Emmanuel Church, for salary of Miss Waegant, at Niobrara Storeroom, from Ladies' Society	100	00
MASSACHUSETTS.		
<i>Amherst</i> —Grace Church	9	39
<i>Boston</i> —Trinity Church, "A Member," thro' Woman's Auxiliary, for "Cora Lyman" Scholarship, In Memoriam, St. John's School, Cheyenne River Agency	60	00
	69	39
MINNESOTA.		
<i>Red Lake</i> —St. Antipas' Church	60	
St. John's Church	50	
<i>Wild Rice River</i> —Church of the Epiphany ..	50	
	1	60
MISSOURI.		
<i>Kansas City</i> —Grace Church	10	00
NEW JERSEY.		
<i>Elizabeth</i> —Branch of Woman's Auxiliary ..	3	00
<i>Perth Amboy</i> —St. Peter's Church	11	36
<i>Princeton</i> —Trinity Church	8	69
	23	05
NEW YORK.		
<i>New York</i> —Through Niobrara League, of which from Grace Church (Mrs. David Stewart, \$150.00), \$209.88; Calvary Church, towards support of one lady, \$100.00; Christ Church, \$54.00; Zion Church, S. S., balance of Annual Payment, "J. A. Gilfillan" Scholarship, \$30.00; Church of the Holy Trinity, Mrs. E. Bedell Benjamin, \$5.00; Staten Island Branch, for two Scholarships, \$120.00; New Brighton, Christ Church, \$75.00; St. John's Church, Yonkers, Woman's Auxiliary, for Pine Ridge Mission, \$31.20	625	08
Miss M. M. Collins, for "Bishop Bedell" Scholarship	60	00
	685	08
OREGON.		
Branch of Woman's Auxiliary, for salaries of ladies in Indian field	27	75
PENNSYLVANIA.		
<i>Doylestown</i> —St. Paul's Church	6	76
<i>Philadelphia</i> —Church of the Holy Trinity, Dr. J. Chester Morris's Bible Class, for "Clayton" Scholarship in St. Paul's School. Through Indian Hope Association, of which from Church of the Advent, \$1; Church of the Covenant, \$11.00; Church of the Atonement (of which from S. S., \$16.77), \$45.77; Church of the Incarnation, \$10.00; Church of the Mediator, \$10.00; Church of the Epiphany, \$109.00; Church of the Holy Trinity, \$45.50; Calvary Monumental, \$2.00; Holy Trinity Memorial Chapel, \$5.00; St. James' Church, \$15.00; St. Luke's Church, \$47.00; St. Peter's Church, \$108.70; St. Matthias' Church, S. S., \$21.49; St. Mark's Church, \$10.00; St. Mary's Church, \$18.40; Zion Church, \$10.00; St. Michael's Church, Germantown, \$5.00; St. Peter's Church, Germantown, for "H. H. Houston" Scholarship, \$8.00	482	86
Mrs. Chas. Willing, for Indian Missions under Bishop Hare	100	00
(Germantown)—"A. E."	1	00
	620	62
QUINCY.		
<i>Geneseo</i> —Trinity Church	2	81
WESTERN NEW YORK.		
<i>Geneva</i> —Trinity Church, Woman's Missionary Association, for salaries of women in Indian field	10	00
MISCELLANEOUS.		
Interest on Investments	83	75
Interest on Bishop Whipple's Hospital Fund ..	83	75
	67	50
Receipts for the month	1,802	87
Amount previously acknowledged	13,469	25
Total receipts since September 1st, 1881	15,271	62

SPECIAL CONTRIBUTIONS.

<p>ALBANY. <i>Waterford</i>—Mrs. Thompson, for education of Sherman Coolidge, Faribault, Minnesota.... 50 00</p>		<p>LONG ISLAND. Through Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital, \$92; Grace Church, Jamaica, \$2.00; Brooklyn Grace Church, \$2.00, for San Marcos Indian 96 00</p>	
<p>CONNECTICUT. <i>Fairfield Archdeaconry, Stamford</i>—St. John's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.... 117 00 <i>New London</i>—St. James' Church S. S., for Bishop Morris's Hospital..... 100 00 <i>Salisbury</i>—St. John's Church, through Wo- man's Auxiliary, for Fanny C. Paddock Memorial Hospital..... 10 00 227 00</p>		<p>MAINE. <i>Bangor</i>—St. John's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital, of which for Miss Leigh, \$5; Mrs. Draper, \$10.00.... 25 00</p>	
<p>INDIANA. <i>New Albany</i>—St. Paul's Church, through Wo- man's Auxiliary, for Fanny C. Paddock Memorial Hospital..... 11 90</p>		<p>MARYLAND. <i>Washington</i>—"F. P. S." Society, for South- ern Clergyman in distress..... 2 00</p>	
<p>MASSACHUSETTS. <i>Boston</i>—St. Paul's Church, "A Member," through Woman's Auxiliary, for Bishop Spalding's churches..... 20 00</p>			

Miss Ida M. Mason, through Woman's Auxiliary, for support of teacher in Colored School, Pittsboro', N. C., for Mrs. B. G. White.....	100 00
Dorchester—St. Mary's Church, through Woman's Auxiliary, for Kate A. Sill Memorial Organ, in Bishop Whitaker's School, Reno, Nevada.....	5 00
Quincy—Christ Church, through Woman's Auxiliary, "A Member," for Caroline Colby Memorial Chapel, Northern Texas.....	2 00
	127 00

MINNESOTA.

Cambridge—"C. B.," for Mrs. Buford.....	3 15
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NEW MEXICO.

Tombstone—For American Church Building Fund.....	5 00
Tucson—For American Church Building Fund.....	5 00
	10 00

NEW YORK.

New York—Through Niobrara League, of which from Grace Church, for repairs and alterations, St. Paul's School, \$200.00; Wm. Welsh Memorial Church, \$200.00; Miss Helen W. Minor, for suit of clothes, \$6.00... Trinity Chapel, through Woman's Auxiliary, "K." \$20.00; "A Member," \$25.00, for Rev. C. A. Bruce, Ark.	406 00
Poughkeepsie—Branch of Woman's Auxiliary, for Rev. Dr. Gallaudet, for Deaf Mute Mission.....	45 00
	86 47
	537 47

NORTH CAROLINA.

Raleigh—Christ Church, for orphans and widows of deceased Clergymen.....	12 00
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NORTHERN NEW JERSEY.

Bergen Point—Trinity Church, through Woman's Missionary Association, "A Member," for Scholarship, Salt Lake, \$10.00; Mrs. Dr. Walsh, for Domestic Missionary Lending Library, \$1.50.....	11 50
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PENNSYLVANIA.

Doylestown—St. Paul's Church, for American Church Building Fund.....	
Philadelphia—Through Committee on Work for Freedmen, Church of the Holy Trinity, for support of Divinity Student in charge of Colored S. S., Alexandria, Va., \$40; St. James' Church, for Rev. O. Allston's Church, Tipton Co., Tenn., \$75.00; St. Mark's Ch., for Rev. O. Allston's Church, Tipton Co., Tenn., \$25.00; Some Young Ladies, for Rev. Dr. Tucker, for work in penitentiary, \$20... ..	160 00

Selins Grove—"M. K. S.," for American Church Building Fund.....	3 50
	164 50

PITTSBURGH.

Erie—"J. W. R.," for Southern Clergyman in distress.....	7 00
Meadville—Christ Church, Woman's Missionary Association, for Bishop Tuttle, at his discretion.....	50 00
Pittsburgh—St. Andrew's Church, Woman's Missionary Association, for Indian Missions at Fort Sill, for Rev. J. B. Wicks....	86 00
Warren—Trinity Memorial Church, for Bishop Tuttle.....	10 00
	153 00

RHODE ISLAND.

Pawtucket—Trinity Church, for Scholarship in St. Mark's School, Utah.....	15 00
Providence—Grace Church, through Woman's Auxiliary, for Domestic Missionary Lending Library.....	10 00
	25 00

SOUTHERN OHIO.

Cincinnati (Walnut Hills)—Church of the Advent, through Woman's Auxiliary, for Rev. J. McBride.....	10 00
Columbus—Trinity Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's School, over and above any contributions or appropriations promised.....	40 00

WESTERN NEW YORK.

Buffalo—Trinity Church, for Holy Trinity School, Gunnison, Colorado.....	2 00
Grace Church, for American Church Building Fund.....	9 01
Canandaigua—St. John's Church, for American Church Building Fund.....	30 51
Brockport—St. Luke's Church, for American Church Building Fund.....	5 00
Geneva—Trinity Church, Woman's Missionary Association, for Indian Missions, under Rev. Mr. Wicks, for Building Fund.....	80 00
Niagara Falls—St. Peter's Church, for American Church Building Fund.....	7 25
Hammondsport—St. James' Church, for American Church Building Fund.....	2 43
Palmira—Zion Church, for American Church Building Fund.....	5 00
Rochester—Christ Church, for American Church Building Fund.....	5 00
	146 20
Receipts for the month.....	1,651 72
Amount previously acknowledged.....	16,830 74
Total Receipts since September 1st, 1881....	18,482 46

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$7,559.88.....	\$71,864 35
Designated for Work among Colored People, of which from Legacies, \$1,721.79,.....	6,678 85
Designated for Work among Indians, of which from Legacies, \$3,444.59,.....	15,271 62
Special Contributions, of which from Legacies, \$1,425.00,.....	18,482 46

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,.....	\$112,297 28
Balance in hand September 1st, 1881,.....	\$177,750 00
Receipts for seven months, exclusive of Specials,.....	\$13,260 24
	93,814 82
	107,075 06
Balance required from April 1st, 1882, to September 1st, 1882,.....	\$70,674 94

Bishop Whitaker gratefully acknowledges the receipt of \$100 from "a member of St. John's Church, Elizabeth, N. J.," for the benefit of the "School for Girls" in Reno, Nevada, and of \$30 from "Ruth," Philadelphia, for the same object.

Rev. Green Shackelford, of Lawrenceville, Va., desires to acknowledge with thanks, the receipt of \$6.00 from Rev. Douglas Hoff, Rector of St. Paul's Church, Suffolk, Va., and \$5.90 from St. Stephen's Church, Petersburg, Va., through Rev. G. B. Cooke, Rector.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev.
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Joshua Kimber,
" G. F. Flichtner.

Mr. F. S. Winston,
" Lemuel Coffin,
" Charles R. Marvin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Howard Potter,
" Jos. W. Fuller,
" C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary*,
Rev. GEORGE F. FLICHTNER, *Secretary pro tem.*
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,
23 Bible House.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

MAY, 1882.

RELIGIOUS AND MORAL CONDITION OF JAPAN.

In investigating the present state of religion and morality in the Empire of Japan, very valuable testimony is that of thoughtful writers in the newspapers of that country. We are indebted to the *Missionary Herald* for a translation, by the Rev. Mr. Gulick, a Missionary of the American Board, of items from several Japanese journals bearing upon this subject:

A correspondent of the *Osaka Nippo* thus presents his own views on religious topics: "I believe in no religion myself, and I place myself outside the restraints of religion. Yet in the existing imperfect stage of society, and for this imperfect race, I readily see the usefulness of religion. Hence I believe that it is not altogether useless to write about it. It is a question whether we have, or have not, any religion original to Japan. Those who say there is none, affirm that Shintoism never had a *religious* power over men's hearts, but that it is simply a system of honor and respect paid to the imperial family. . . . Were I obliged to choose a religion I should prefer that of my own country. But our Shintoism is imperfect as a religion, and its influence is limited to the ignorant of this and of past ages. It has no power to make my head bow down before its throne. Year by year it is declining, and at last it will altogether disappear. The reason is evident: it is imperfect as a religious system; it is imperfect as an educator. More than that, it never had a great teacher like Buddha, who underwent the pains of ten years in the Himalayas for the develop-

ment of his doctrine. It has no disciples, like Sakya, who have compiled its scriptures. It has no Moses, no Christ, no Confucius. From the gods of mythology down, there has been no religion of the style of Shintoism. [That is with so little of that which is essential in a religion, I suppose.] It has no sacred writings like those of Buddhism and Christianity, it has only traditions and the imaginations of later ages. To be sure, during the reign of Ashikaga, Urabe Kanetomo formulated the system of doctrine, and taught the people; but it was an imperfect system, and had no influence in arousing the feelings of worshippers. Though great men, like Hirata and Motoori, have arisen to make Shintoism powerful, yet because its place was already filled by Buddhism it has never been a popular religion in Japan."

One of the political parties in Japan, which has considerable strength and influence, is inclined to look with a certain degree of favor upon the advance of Christianity in the Empire. Although not at all believing in its doctrines, for they are thorough skeptics, its adherents are in sympathy with Liberalism and regard Christianity as favoring social freedom, while Shintoism and Buddhism are looked upon by them as bulwarks of tyranny and despotism. The following extract from an article in the *Choya Shimbun* indicates the motive which prompts this liberal party:

"The public, as they hear of the Western religion, considers it as a devil, and as they observe its spreading, feel very apprehensive. The occidental religion is a religion, and there is no difference between it and other doctrines as to controlling the human feelings and leading to righteousness. If Christianity is a source of apprehension, other creeds will be equally apprehended. On the contrary, the public on seeing adherents of Shintoism and Buddhism, uttering at every moment—while at dinner, both morning and evening—their mottoes *Namumio Horengaikio* (Glory to the Salvation) and *Namuami Dabutsu* (Hail Buddha, law of Salvation), do not feel at all curious, and why should they be apprehensive of the mass of adherents of Christianity, living in the different localities? . . . For our own part we do not intend to be made catspaws by Christian missionaries; nor do we believe them, but think all religions are inventions built on groundless theories, just enough to control the people below the middle class. As civilization advances, religion will decline, and whatever be the difference, all religions are alike. There is only one thing to be apprehended, and that is despotism. What will be the result—do our readers think—if this were spread among our higher class of society, or among the whole community? Do they feel no apprehension toward it? No! No! They will not be apprehensive. We perceive the injury a hundred-fold larger arising therefrom, than from Christianity. By way of example let us compare the belief that God created the world in a week with the notion that a sovereign has a right to enslave his people. In the former we see no injury whatever, whilst under the latter our rights and liberty are forfeited unless we struggle against it by force. What a danger is this?"

A striking indication of the immorality that exists underneath the decorous surface will be found in the statement from the *Nippo* above quoted, that there are no schools in Osaka where the life is not eaten out by immoralities. "Students

who assemble here, long before they have become accomplished scholars return to their homes, it is said to the extent of eight or nine out of every ten. They come from different provinces with high hope and worthy ambition; but only a year or two passes before we see them weak and without energy returning home to implore the pity of parents and relatives, after which they are worthless save to work in the fields."

Nothing could more strikingly or sadly demonstrate the importance of the Christian schools in opposing and checking the advance of this terrible degradation. The value of this testimony lies in the fact that it is made, not by Missionaries or foreigners, but by the Japanese themselves.

MISSIONARIES NEEDED IN JAPAN.

THE Bishop of Yedo announces the return to this country of the Rev. Mr. Cooper and his wife, our Missionaries in Tokio, and with the announcement strenuously urges that two new men should be sent out at once. Both are needed at Tokio, one to succeed Mr. Quinby and the other to take the place of Mr. Cooper. The Bishop wishes men of thorough education, vigorous health, and "not of a nervous temperament." We direct the attention of our readers, and especially of the young men just graduating from the Theological Schools, to our call for Missionary Reinforcements published in the last number of THE SPIRIT OF MISSIONS, in connection with this urgent demand in Japan. We have already spoken generally of the qualifications necessary for applicants for appointment in China and Japan. We should be glad to bring applications before the Committee. They should be addressed to the Secretary *pro tem.*,

THE REV. GEO. F. FLICHTNER,

23 Bible House,

New York City.

MOVEMENTS OF MISSIONARIES.

China.—The Rt. Rev. S. I. J. SCHERESCHEWSKY, D.D., Bishop of Shanghai, has arrived with his family in Paris. They are at present at the House Hydrotherapie, 22 rue Franklin, Passy, Paris.

Latest advices inform us that the Rev. Mr. THOMSON and family were to leave Shanghai for the United States about the 1st of April. They were to be accompanied by the son of the Rev. Mr. Yen who is to enter the College at Gambier.

Japan.—The Rev. Mr. COOPER and Mrs. COOPER of the Japan Mission reached this country on the 8th of April, having left Tokio on the 21st of March.

Miss SARAH L. RIDDICK recently appointed Missionary Teacher in the Girls' School at Tokio started for the field of her labors on March 23d. A farewell Service was held on the previous day at the Church of the Holy Communion, New York, when the Holy Communion was administered by the Rev. Mr. Mottet, assisted by the Rev. George F. Flichtner, Secretary *pro tempore* for Foreign Missions. The parting address was made by the Rev. Dr. John Vaughn Lewis.

DEATH OF A MISSIONARY.

THE REV. O. E. SHANNON HEMIE announces the death, on the 8th of February, of H. W. DENNIS H'NE, M.D. (Native), Missionary Physician at Cape Palmas.

AFRICA.

IN letters received from Bishop Penick, dated February 11th and 21st, he writes that he had just returned from a three weeks' trip down the coast, visiting Bassa and Sinoe. At the former place he confirmed four persons and brought back with him from thence to Cape Mount, sixteen boys for the school. At Sinoe he confirmed one person. The church building there, he says, is nearly completed. Mr. McNabb has been seriously ill, but is slowly recovering. The war near Cape Mount has terminated, and better times are hoped for, but owing to the disability of so many helpers the burden falls heavily upon those who are left. Mrs. Brierly has written from Sierra Leone, and was expected at Monrovia by the first of March.

CHINA.

FROM THE REV. W. J. BOONE.
ST. JOHN'S COLLEGE, SHANGHAI,
February 11th, 1892.

It is my pleasant duty to report to you the results of our annual examinations previous to the close of the Chinese year. The new year begins with February 18th, and we dismiss on the 13th. On Tuesday, the 7th inst, we met the Rev. Mr. Wong's schools at the Church of Our Saviour, Hong Kew. The church was well filled, seven schools gathering: the Bishop Boone, Keith, Fay and Emily Williams Memorials, and the others named only by the Chinese villages where they come from. Mr. Wong is full of life in his catechising, and on the whole, the children, most of whom are young, say under twelve years, did very well in our Christian catechetical books and in the Chinese classics. We have question-books on the Creed, Lord's Prayer, Church Rites (to use the Chinese term for various things grouped in the one book), Ten Commandments, and on Genesis, Exodus, etc., and the advanced pupils commit parts of the Gospels. Wednesday, the 8th, Mr. Thomson and myself, the Committee of Examiners, went to Kong Wan, where the Rev. Mr. Woo had five schools from Kong Wan and outlying villages, brought together in St. Paul's. They, too, showed the care that had been expended by teachers and pastor in their training. The books now in use are the easy *Wên li*, which our Bishop prepared before his illness. They are a vast improvement on the books formerly in use

and teachers and children showed their appreciation by better work in the new books. Thursday, the 9th, and Friday, the 10th, were given to St. John's College and Theological School, while St. Mary's is to follow on Monday, the 13th. The three college classes were examined in Geography and Mathematics, on Light and Electricity, the History of China and Greece, in the Chinese Higher Classics, and on Christian studies.

Friday morning we met the Theological class of seven, who were to graduate with this examination and go out to the two years' probationary work. Mr. Thomson first examined them in the Bible, on questions of authorship and contents of books, as to the temple and synagogues, and then more particularly on the Pentateuch and the four Gospels. I had taken them through Church history in the year, since Mr. Bates left us, from the third century to the present day, but the translation of their text-book has been brought down to the Reformation only. On the portion reviewed they did very well. Lectures on the Prayer Book, on Pastoral Theology and a course of thirty lectures following Luthardt's books on the Fundamental, Saving and Moral Truths of Christianity had been this session's work; but many other claims on my time and the translation of the History not specially my work, prevented more than an abstract being furnished the class in writing. Still a very clear knowledge of the ground gone over had been proved in the class reviews of the month preceding the examination. We

feel that these men leave us with a fuller preparation than any Chinese we have passed through our schools. May God's blessing go with them in the arduous work that is henceforth to be theirs, set in the midst of a heathen people to preach CHRIST and His salvation.

We are making some changes of our working force, and hope to open three new points, but do not fear that we are pushing too fast; for surely we have waited long for our helpers here at Shanghai and it will be five or six years before we graduate another class, as the next to be formed is to consist of Hankow young men and they are to have a four years' course. Our general aim is to put the newly graduated under our Senior workers and advance those who have been a year at work. The three new points are: the first in importance but farthest away, Tai Chong. Here the Rev. Mr. Wu is to break ground and have with him Messrs. Tsang tz Ming and Chu So Chung as catechist and assistant catechist. His knowledge of medicine, and great energy and varied experience will, we trust, make an impression in a town of considerable importance. The Rev. Zu Soong Yen will take his place at Kong Wan. The second point is Kia Ding, between Nan Ziang and Tai Chong. Here we put Mr. Hwa under the Rev. Mr. Woo's supervision. The third point is Pan Shan, where Mr. So is to plant a Mission. All three new points are Hien cities, and the two former are on the line we hope to stretch between St. John's and Chin Kiang, on the Yang Tze River, which is at the other end of this Province of Kiang Su. The cost of the new work will be something, but very little in view of the gain in putting aggressive ideas into the minds of our native staff. Rejoice then, with us, and let the Church know that we are pressing forward cautiously and slowly, but earnestly and in faith.

EXTRACT FROM A LETTER FROM THE REV.

ELLIOTT H. THOMSON.

ST. JOHN'S, February 27th, 1892.

The Bishop's health has been much the same, though we hope he is getting stronger, so gradually, however, that we do not note the advance. His voice has not improved for some weeks, but is rather weaker. He leaves for Paris March 8th, and after consulting the physicians there, will go on to the United States.

It was entirely a misapprehension to suppose there was any abandoning the work in Wuchang when we proposed the removal of the Girls' Boarding School. For the time it was necessary, and for many reasons it would be very advisable to have the Girls' Bohlen Memorial School in Hankow. It will give us another centre and put the school on a more lasting basis. Allow me to say, then, that it is rather a making sure and fast work once begun.

The new men and women are doing splendidly. May the Master uphold them and ever lead them to do His will.

REPORT OF THE SEMI-ANNUAL EXAMINATION
AT ST. MARY'S GIRLS' SCHOOL.

ST. JOHN'S, SHANGHAI,

February 14th, 1892.

It affords me pleasure to be able to give you such a satisfactory account of St. Mary's as the semi-annual examinations, held yesterday, February 13th, allow me to do. Seats for the pupils were arranged in the centre of the large, pleasant schoolroom, the walls of which displayed several maps of the Continents, and one extensive map of China. Seats for friends and examiners were placed at the opposite side of the room, facing the girls, thus enabling all to take in fairly the entire situation. It would be difficult to find a school that could show faces more bright, rosy and happy. The seats were placed in rows, according to the classes, which made also an arrangement according to size, ranging from girls almost grown to little Kiung Ling, four years old. Nearly all were dressed in plain print, of blue or purple color. Miss Wong, who understands and speaks English very well, had taught the girls two hymns in English. One, appropriate to the occasion, was sung as an opening piece, and the examination began with the oral recitations of the First Class. As you may see from the list of classes and studies, the pupils, though classified together have, to a great extent, separate studies, and one pupil is not kept back by another, but allowed to go ahead as fast as she wishes; and as much of the work is memorizing, progress depends largely on the diligence of the pupil. Confucius pure is the highest classic, but imitations are studied by the younger pupils; Mencius is the classic next to Confucius, and the various Chinese clas-

sics are studied as you see them arranged. Pupils go through these various books in a fixed order. The female classic, so called, is the only one extant, written by a woman. She is said to have been poor and ignorant. It is a woman's work for women.

Although the memory is chiefly cultivated by Chinese studies, great care seems to be taken to have the girls understand their lessons; nearly all the pupils, after reciting the studies which, in most cases, are written in a higher style than the "too bah," the local dialect, gave translations in the colloquial, or "too bah." The classes in Geography were questioned as in any foreign school, and the alacrity with which they pointed out places on the map would have done credit to any class; they were especially posted in regard to the eighteen provinces of China, the chief cities, etc. The thoroughness with which each girl went through the entire examination was remarkable; whole pages were recited without a single failure; indeed, to fail was not in their vocabulary. Besides their studies, the girls make every article of their clothing even to shoes, and also knit and do various kinds of sewing for outside work.

Mr. Wong impressed upon the pupils' minds, at the close of the examination, the thought of letting their light shine for JESUS as they went among their friends, and urged them to be especially faithful during their visits home. Mr. Thomson also made an address, which I know was interesting by the reflection from their faces. Every child listened attentively. Though it was after 4 p.m. when the examination was over, the children were in no degree restless; poor, patient, little creatures, they are models of patience. It is such a blessed charity gathering in to a good home and school these girls, whose lives are now made happy and useful.

We have very much to be thankful for during the last year. God has blessed us and we give Him praise. With exceeding gratitude to the friends so kindly and substantially remembering St. Mary's, I remain,

Respectfully, ANNA STEVENS.

The following extracts from a letter from Miss Stevens give additional interesting particulars in regard to the School.

ST. JOHN'S, February 14th, 1882.

The home care they receive is not what it should be; this need is referred to by one

of our members in another letter. Kiung Sin is a strong, womanly girl, very fond of the little ones, and likely to aid very greatly in taking care of them—the babies, so called, whom we are desirous to secure while quite young, so they may be trained from the earliest years. Ah Mae, a sister of Miss Wong, is growing very like her, and to those who know Miss Wong, there could be no higher praise. Le Tsung and Kan Nie Pan complete the group of large girls, each one of whom we have reason to be proud of, for they are intelligent, industrious, good girls, and render valuable aid in sewing and various kinds of work. I would like to write of each pupil, but I should tire you, I fear, with my praises, and so forbear.

I will however make one or two exceptions.

I wish the friends interested in Kiung Ling (Golden Spirit) could have seen her as she sat more gorgeously arrayed than any one else, her dress being a present from a member of the Mission, with her little "Three Character" book, waiting patiently her turn, for which she was perfectly prepared, going through her part without hesitation. She is but four years old, and she knows at least five hundred characters. She has a sweet voice, and she sang for us "Knocking," all the verses in Chinese, and afterward one verse in English. She is the prettiest girl in school, her eyes and hair are very dark, as is her complexion, though pure and clear, and her cheeks are round and rosy. She is quite the pride of the school.

Two little girls each two years old are also great pets; one of them was brought to school in November, and already shows the influence of Christian training. Recently some one brought her a bowl of rice and began to feed her, when she stopped them, saying she had not asked grace, and then the little head was bowed for a moment in accordance with the meal-time observance. She is a pretty little girl, speaks readily the best kind of Chinese tones, all perfect. Tuesday her heart was almost broken over the departure of the girls, most of whom were going away to spend the holidays. She grieved more than when brought from home. The other little one, Sih Yung, is a most attractive child. I feel like calling each one the prettiest, though Miss Wong told me this morning that a little fellow of nine, who was visiting her, remarked he didn't see any pretty girls there excepting one, Ah Tean;

he showed good taste, for I admire her very very much; as many of the girls are away his criticism is less painful. Sih Yung is a sedate, patient little creature, who receives attention from every one; she is not so timid as Kiung Tsu, who hides her little face if a stranger looks at her. Sih Yung is evidently quite impressed with prayer, and frequently kneels by the bedside saying "Amen," "Amen"—"Yan Soo," JESUS, and other words that she has heard. The girls often tell her the English of certain words, and so there is a chance of these little ones learning English. The youngest girl is about a year and a half old, the daughter of Mrs. Way, now a teacher in the school, formerly a pupil of one of our earlier schools; this little thing has gotten hold of the word "baby," and she calls all the foreigners "baby." We shall be able to train up carefully these smaller ones, taking them at so early an age, and it is such a comfort to rescue them from their uncomfortable and unclean homes. In many cases parents are brought to embrace Christianity through the influence of their children.

Several changes have been made in the scholarships in the two schools, chiefly on account of the ages. Many of the older girls having reached a marriageable age,

have either been married or betrothed, thus fittingly giving place to younger girls. Some of the older girls are teaching, and frequently after marriage they and their husbands take charge of the various native schools, which are being opened in surrounding districts. Thus they help onward this great work of education, and by their homes exercise an influence for good. Marriage is the destiny of women in China, and, as you know, girls are betrothed frequently from earliest childhood, so many of our girls are betrothed, and in this way their future is secured. Although there is generally no choice about these matters, *i. e.*, the choice rests with the persons arranging the betrothal, we *do* give our older girls, who are *not* engaged, a right to object if they wish to, and thus we may elevate the conception of the marriage relation to a higher plane than that which it generally has reached in China. If the kind friends who have so generously supported scholarships for so many years could only see these larger girls already settled in homes of their own, or in a few years to be settled in homes very different from those that *would* have been their lot, but for their care, they would feel more than repaid for all their efforts in the girls' behalf.

JAPAN.

EXTRACT FROM MR. MORRIS' REPORT TO THE BISHOP FOR THE QUARTER ENDING DECEMBER 31st, 1881.

OSAKA, January 19th, 1882.

"THE usual Sunday Services have been held, the attendance ranging from twenty-five to forty-two in the morning, and from twenty-five to forty-four in the afternoon. I have usually preached myself at one of the Services, and either Mr. Nakashima, Mr. Ozawa or Mr. Kawashima at the other. Mr. McKim has preached three times and Mr. Blanchet once, besides once during the present quarter. You preached the first two Sundays of the quarter.

As I mentioned in my last report there were five confirmed on the first Sunday of October. I mentioned then that one of the candidates was away from Osaka at that time. She returned during the following week and was confirmed on the second Sunday.

On October 11th, I began going to the chapel on Tuesday and Thursday afternoons

to talk to enquirers. I was away from Osaka previous to that time. I taught one or more inquirers on thirteen days during the quarter. One of these was a young man of very pleasant address who had previously been receiving instruction in the Methodist Mission in Nagasaki. He began coming on November 8th, and came continuously until the week before Christmas, also attending some of the Sunday Services. He has come once during the present quarter. We went over most of St. Matthew's Gospel.

Mr. Kawashima, one of the Tokio believers has come to Osaka during the quarter, and is now one of the teachers in St. Timothy's School. He has rendered valuable assistance in preaching and exhorting.

Another of the teachers in St. Timothy's School has applied for Baptism. The work of preparing him has been assigned to me, and he has been coming to me for that purpose since the beginning of this year. Mr. Tyng's teacher and his wife continued to come for preparation during the quarter and

I have been in hopes that they would be ready for Baptism before very long, possibly this month.

Dr. Laning left for his vacation on November 5th, but he had trained his assistant so well that the dispensary goes on during his absence and pays its own expenses.

On November 6th Mr. McKim preached his first Japanese sermon, which seemed to be listened to with much interest. On the 27th of the same month he began holding Services in the room in the Girls' School, which he has fitted up as a chapel; and the attendance seems to be very encouraging. The Services are on Sunday evenings.

On November 29th a meeting for prayer on Tuesday nights was started, to be held at the house of each of the Missionaries in turn. The day has been since changed to Wednesday. The attendance is variable, but I hope it will improve and become more constant.

Mr. Tyng has had the new buildings for St. Timothy's School put up, one was completed in October and the other is just about completed now. The plans for the new chapel are made out, the material on the ground, and it is hoped that the frame will be raised next week.

The converts dressed the chapel very prettily for Christmas. On that day it was packed as full as it would hold, sixty Japanese and eight foreigners, who listened with attention to an excellent sermon from Mr. Blanchet.

On December 26th, Mr. McKim had a Christmas Tree at his house. There was a

Service and address by Mr. Nakashima, telling us that Christmas gifts were reminders of the greatest of all gifts—God's gift of His only Son, and of our SAVIOUR giving Himself for us. Everyone was delighted with the tree, and everyone, young men and maidens, old men and children, received a present.

On January 1st I had the privilege of baptizing Mr. McKim's child. At the same service he baptized three of the school children."

EXTRACT FROM A LETTER FROM MISS
BELLE T. MICHIE.

OSAKA, March 3d, 1882.

I must again most heartily thank you for the good news that another Scholarship has been added to our list. We had only a very short time ago received an application from a poor man to enter his daughter. His wife had not long been dead; she left two children, both girls. The eldest soon followed her mother, and in his great poverty he did not seem to know what to do with his little girl, who is only about seven or eight years of age. A policeman on the Concession, who is a friend of this poor man, advised him to apply to us. After some inquiry, we found out that he was in days past, before the fall of the Daimios, a Samurai, but through misfortune he has been reduced to such poverty as not to be able to give sufficient food to his little girl and himself, so we are trying to get arrangements completed as soon as we can, to take her under our care.

HAITI.

FROM LETTERS FROM BISHOP HOLLY.

PORT AU PRINCE, March 8th, 1882.

I REGRET to say that circumstances beyond our control have prevented and still prevent the complete installation of our school. First among the opposing causes is the epidemic form of small-pox now raging in this island. It commenced in the northern portion of the island at Cape Haitien in September last; and from thence has proceeded over the whole length and breadth of the island. It reached us last November at the Capital, and the death rate in this city since then has been fearful. Three thousand out of a population of thirty thousand, have

been carried off to their long home. Three of my own family have been attacked, and the fourth has been reached. Nevertheless we are thankful to say that it has not proved so far fatal in my household. It is now diminishing in intensity at the Capital, but is committing still very fearful ravages in its march through the South.

In the hygienic precautions taken at the Capital to combat its spread here, at the request of the public authorities public worship in our churches has been suspended since the fourth Sunday after the Epiphany, as well as instruction in the public and private schools. The Roman Catholic priests have resisted this measure, and endeavored

to keep up their masses, but they have drawn down on themselves the public censure of the authorities, while the Protestant bodies have been commended for their compliance.

Hence it was wholly impracticable, and still is so, to inaugurate our school. Nevertheless an overseer has been engaged, and is at work in clearing up and planting the farm since November last, at \$3 per week; and the Director of the school, engaged since January, at \$4 per week. He has, however, been set to work from the beginning of February in giving instruction to five scholars selected from Port au Prince, in the vestry of Holy Trinity Church, while awaiting the favorable moment for beginning work in the school on the farm. It is now the planting season, and about four acres have already been planted in garden stuff that is to furnish the sustenance of the boarding scholars to come from other localities.

Another obstacle to our progress is the financial embarrassment of the government, which finds itself unable to pay us a small appropriation voted by the Legislature last October, to aid in taking care of the boarding scholars during the first year, while the first crop is maturing. But we are not in the least discouraged by these Providential hindrances, and with a firm reliance on God, we persevere in our design in the hope that these temporary obstacles will soon be removed. We are sure that we are on the right track to assure the future success of our work in Haiti.

In a later letter the Bishop adds:

In this matter the first thing to be considered was the fitness of things in the direction of a Church Missionary School. This consideration led me to offer the place to our Deacon here, so that the moral and religious instruction of the scholars might be attended to, and daily Morning and Evening Prayer kept up among them by an ordained Minister of the Church. Moreover, I propose to make the Church farm a Missionary preaching station for the locality where it is situated, to disseminate evangelical truth among the inhabitants of that quarter. For all these purposes, which I could not for a moment allow myself to lose sight of as my highest work in this enterprise, I felt I could not do better, nor that I should do otherwise than call to the direction

of the school, an ordained Missionary of the Church. I had no other available person than the Deacon assisting in Holy Trinity Church. Now to have him devote himself to this occupation, he had to give up his occupation of printer by which he supplemented his small missionary stipend. He made \$6 per week at that occupation. I stipulated with him to give \$4 per week; putting against the balance of \$2 lost by him, the occupation of the rough country house on the farm, for which he would have no rent to pay, and a garden for the cultivation of his own vegetables, to be worked by the scholars.

I have already narrated to you in my letter of yesterday's date, the causes of the temporary obstacles that prevent the full realization of this arrangement, and the good hope that I have to see them soon removed.

But the arrangement to have the whole of the Deacon's time at my command, although not intended for the purpose, was exceedingly opportune for the dark days of the pestilence through which we are passing. Continued calls of the sick, dying and dead, with our own domestic afflictions have kept both me and him busy. We have had to take into our arms dying children covered with small-pox to baptize them! He has been especially useful in burials. His sister-in-law who died at his residence with the fatal disease, he buried at midnight. Although neither I nor he have had the small-pox, we have been so far Providentially preserved from catching the contagion while thus standing between the living and the dead.

You may rest assured that whatever measures I take, I use my best judgment to do the same in the real interest of the work; and amid the Providential visitations that we so often encounter that paralyze the best concerted human plans, I stand at my post with a prayerful courage and a hopeful perseverance, trying to do my duty in the sight of God and man as the exigency may require, awaiting calmly until the fearful indignation shall be overpast, in order to resume again the even tenor of my way, by taking up the thread of my plans where I had to let it drop, in order to carry them on towards the contemplated completion. I know of no other way to act amid "the changes and chances of this mortal life."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from March 1st, to April 1st, 1882.

ALABAMA.		DELAWARE.	
<i>Florence</i> —Trinity.....	5 00	<i>Claymonte</i> —Ascension, of which for Africa,	
<i>Tusculumbia</i> —St. John's.....	1 60	55c; China, 55c.....	13 68
		Mr. John Carey, for Africa.....	2 50
		<i>Smyrna</i> —St. Peter's.....	20 00
		<i>Wilmington</i> —St. Andrew's.....	61 50
		St. John's, for St. John's College.....	26 48
			124 16
ALBANY.		FLORIDA.	
<i>Albany</i> —All Saints' Cathedral.....	36 07	<i>Tallahassee</i> —St. John's.....	5 00
Miss A. E. Twiddle, for Endowment Fund,			
St. John's College.....	200 00		
<i>Duanesburgh</i> —Christ Church.....	12 00		
	248 07		
CENTRAL NEW YORK.		ILLINOIS.	
<i>Big Flats</i> —St. John's.....	2 50	<i>Algonquin</i> —St. John's.....	2 00
<i>Earlville</i> —Grace.....	1 65		
<i>Elmira</i> —Grace.....	11 10		
<i>Fulton</i> —Zion.....	10 50		
<i>Greene</i> —Zion.....	28 20		
<i>McLean</i> —Zion.....	1 00		
<i>New Berlin</i> —St. Andrew's, of which Mr. and			
Mrs. H. O. Moss, \$37.50.....	60 07		
<i>Oswego</i> —Christ Church, Branch of Woman's			
Auxiliary.....	6 00		
<i>Owego</i> —St. Paul's.....	6 04		
<i>Seneca Falls</i> —Trinity, for Africa, China and			
Japan.....	92 55		
<i>Sherburne</i> —Christ Church.....	5 04		
<i>Skaneateles</i> —St. James', of which Woman's			
Auxiliary, \$8.45.....	63 18		
<i>Syracuse</i> —House of the Good Shepherd.....	10 00		
<i>Trumansburgh</i> —Epiphany.....	15 84		
<i>Utica</i> —Trinity.....	16 00		
<i>Watertown</i> —Trinity.....	48 46		
	378 13		
CENTRAL PENNSYLVANIA.		IOWA.	
<i>Columbia</i> —St. Paul's.....	1 82	<i>Cresco</i> —Grace.....	3 10
<i>Easton</i> —Trinity.....	12 70	<i>Des Moines</i> —"X".....	20 00
<i>Hazleton</i> —St. Peter's.....	1 03	<i>Waverly</i> —St. Andrew's, of which at discre-	
<i>Scranton</i> (<i>Green Ridge</i>)—Good Shepherd, of		tion of Rev. W. J. Boone, \$5.....	7 80
which S. S., \$7.72.....	20 61		30 90
<i>St. Clair</i> —Holy Apostles, of which Rev. H.			
P. Chapman, \$10.00; S. S., \$2.60.....	12 82		
	49 58		
CONNECTICUT.		KANSAS.	
<i>Brookfield</i> —St. Paul's.....	11 48	<i>Emporia</i> —Mrs. M. H. Buck, for "Lenten Of-	
<i>Bridgeport</i> —Christ Church.....	31 68	fering" Scholarship, Baird Hall.....	20 00
<i>Hartford</i> —Christ Church, through Woman's			
Auxiliary, for trained nurse for Wuchang.....	20 10		
<i>Litchfield</i> —St. Michael's, "A Member" thro'			
Woman's Auxiliary, for Emily Williams			
School.....	10 00		
<i>Middletown</i> —Holy Trinity, of which through			
Woman's Auxiliary, for Mexico, \$10.00.....	60 00		
<i>New Haven</i> —St. John's, of which for Africa, \$5	24 15		
St. Paul's, through Woman's Auxiliary,			
for trained nurse for Wuchang.....	30 00		
<i>New London</i> —St. James', Woman's Mission-			
ary Association, for "Bishop Seabury"			
Scholarship, Duane Hall.....	80 00		
<i>Norwalk</i> —St. Paul's, "W. M.".....	5 00		
<i>Norwalk</i> —Christ Church, through Woman's			
Auxiliary, for trained nurse for Wuchang.....	14 00		
<i>South Norwalk</i> —Trinity.....	10 69		
<i>Stamford</i> —St. John's, Fairfield Archdeaconry,			
through Woman's Auxiliary, for trained			
nurse for Wuchang.....	20 00		
<i>Miscellaneous</i> —Missionary Meeting at Christ			
Church, Bridgeport.....	39 50		
	356 50		
		LONG ISLAND.	
		<i>Brooklyn</i> —Christ Church.....	203 10
		(<i>Heights</i>)—Grace, Missionary Boxes, \$54.87;	
		through Woman's Missionary Association	
		of Long Island, for Foreign Missionaries'	
		Fund, \$2.....	56 37
		Messiah, for Rev. Mr. Tyng's work.....	18 00
		Redeemer, of which S. S., for "Rev. W.	
		A. Leonard" Scholarship, Cape Mount	
		School, \$23.98.....	29 22
		"Miss S. C. M." through Woman's Mis-	
		sionary Association of Long Island, for	
		"Frederick Mason" Scholarship, Duane	
		Hall.....	40 00
		Mrs. Henry Fisher, for Africa and Mexico	10 00
		"Mrs. S. T. McD., "Missionary Box 13,824	2 60
		<i>Islip</i> —St. Mark's, for Africa.....	5 54
		<i>Miscellaneous</i> —Class Missionary Penny.....	75 19
			440 02
		MAINE.	
		<i>Gardiner</i> —Christ Church, of which for China,	
		\$10.00.....	25 00
		<i>Portland</i> —St. Stephen's, for Mexico, through	
		A. C. Missionary Society.....	15 00
			40 00
		MARYLAND.	
		<i>Anne Arundel Co.</i> —All Hallow's Parish, All	
		Hallow's.....	5 00
		<i>Baltimore</i> —Christ Church, of which "W."	
		for Jaffa, \$10; Mother's Meeting, for Jaffa,	
		\$10; S. S., for "Christ Church" Scholar-	
		ship, Bishop Boone Memorial School, \$40.00	245 71
		Emmanuel, Mrs. Andrews, for Scholar-	

ship, Cape Mount School, \$40; Mrs. R. Rayburn, for "A. M. Randolph" Scholarship, Cape Mount School, \$25.....	65 00	Clarke" Scholarship, Boys' School, Tokio.	50 00
Grace, Mrs. Baldwin, through Woman's Auxiliary, for "Mary Louise Baldwin" Scholarship, Cape Mount School.....	25 00	<i>Mt. Holly</i> —St. Andrew's.....	68 40
St. Peter's, Young Ladies Missionary Society, at discretion of Bishop Penick.....	25 00	<i>Perth Amboy</i> —St. Peter's, for Mexico, \$11.38; S. S., for "St. Peter's" Scholarship, St. Timothy's School, Osaka, \$40.....	51 38
<i>D. C. (Washington)</i> —Ascension.....	38 50	<i>Princeton</i> —Trinity.....	54 48
Miss Ellen King, for Jaffa.....	25 00		224 22
<i>Washington Co.</i> —St. John's, of which for Mexico, \$5.....	26 63	NEW YORK.	
St. Mark's.....	10 86	<i>Barrytown</i> —St. John the Evangelist Memorial Church.....	11 25
St. Paul's.....	4 99	<i>Madalin</i> —"A Friend".....	10 00
<i>Miscellaneous</i> —"X. Y. Z.".....	1 00	<i>New Brighton</i> —Christ Church.....	140 54
	472 19	<i>New York</i> —Christ Church, Woman's Missionary Association, Mrs. W. Bayard Cutting, for "Edith Wilmerding" Scholarship, Girls' School, Osaka.....	40 00
MASSACHUSETTS.		Calvary Chapel, Woman's Foreign Missionary Association, for Japan Hospital. Grace, of which for Japan, \$1,000; Pere Hyacinthe's work in Paris, \$500; Woman's Foreign Missionary Association, for Japan Hospital (including \$200 from Miss C. L. Wolfe), \$300; Bishop Holly's Robes, \$5.00; support of Mrs. Auer, \$50.....	5,012 27
<i>Ashfield</i> —St. John's.....	5 00	Heavenly Rest, Woman's Foreign Missionary Association, for Miss Michie's salary, \$50; Africa, \$10; Japan Hospital, \$59; "A Friend," through Woman's Foreign Missionary Association, for Japan Hospital, \$4.....	123 00
<i>Boston</i> —Good Shepherd, through Woman's Auxiliary, for Miss Pitman's salary, \$27.00; Foreign Missionaries' Fund, \$26.....	53 00	Holy Sepulchre, W. B. Miller, of which for St. John's College, \$10.....	80 00
(<i>Highlands</i>)—St. James', through Woman's Auxiliary, for "Marion Percy Browne" Scholarship, Emma Jones' School.....	50 00	Holy Trinity, Woman's Missionary Association, for Japan Hospital.....	75 00
St. Mark's S. S., for "Charles Tiffany" Scholarship, Girls' School, Cape Palmas.....	50 00	Incarnation, for "Montgomery" Scholarship, Duane Hall.....	40 00
(<i>Dorchester</i>)—St. Mary's, through Woman's Auxiliary, for Miss Pitman's salary.....	25 00	St. Bartholomew's.....	1,518 00
Trinity, through Woman's Auxiliary, "A Member," for Miss Riddick's travelling expenses, \$5; two ladies, for Miss Pitman's salary, \$20; "A Member," for Insurance dues, Rev. Mr. Bauduy, \$5.....	30 00	St. George's, Mrs. Chas. Tracy and Miss L. K. Tracy, through Woman's Committee on Work for Foreign Missionaries', for Miss Michie's salary.....	10 00
<i>Cambridge</i> —Christ Church.....	18 31	St. John's Chapel.....	19 79
(<i>North</i>)—St. James', "A Member," through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	2 00	St. Mark's, S. S. (additional), for Organ Fund.....	4 00
<i>Dedham</i> —Good Shepherd, through Woman's Auxiliary, for "Good Shepherd" Scholarship, Emma Jones School.....	10 00	St. Paul's.....	161 22
<i>Fiskdale</i> —Grace.....	2 03	St. Thomas', Woman's Missionary Association, for salary of African Missionary.....	70 00
<i>Haverhill</i> —Trinity, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00	St. Timothy's, of which for China, \$2.....	29 00
<i>Longwood</i> —Our Saviour, through Woman's Auxiliary, "A Member," for Miss Pitman's salary, \$2; "A Member," for Insurance dues, Rev. Mr. Bauduy, \$5.....	7 00	Zion, Woman's Missionary Association, for Insurance dues, Rev. E. H. Thompson.....	50 00
<i>New Bedford</i> —Grace, through Woman's Auxiliary, for Miss Pitman's salary.....	10 00	Eighth Ward Mission, for Japan Hospital.....	3 58
<i>Newton (Lower Falls)</i> —St. Mary's, through Woman's Auxiliary, for Miss Pitman's salary.....	12 00	Mr. J. H. Schoenberger, for support of Rev. E. R. Woodman, \$683.29; support of Miss J. H. Roberts, \$292 50.....	975 79
<i>Peabody</i> —St. Paul's, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00	"A Friend," through Woman's Foreign Missionary Association of Grace Church, for Japan Hospital, \$100; Theological Department, St. John's College, \$100.....	200 00
<i>Taunton</i> —St. Thomas', "A Member," through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	1 00	"Anonymous," for "Columbia" Scholarship, Cape Mount School.....	25 00
<i>Waltham</i> —Christ Church, through Woman's Auxiliary, for Miss Pitman's salary.....	5 00	<i>West Chester</i> —St. Peter's Woman's Missionary Association, for "Keble" Scholarship, Jane Bohlen Memorial School.....	45 00
<i>Weymouth</i> —Trinity, of which through A. C. Missionary Society, for Mexico, \$5.....	9 50		8,692 94
	299 84	NORTH CAROLINA.	
MICHIGAN.		"Messengers of Hope," for Endowment Fund, "North Carolina" Scholarship, Bridgman Memorial School.....	50 00
<i>Algonac</i> —Miss F. G. Smith, through Woman's Auxiliary, for Miss Meade's salary.....	5 00	NORTHERN NEW JERSEY.	
<i>Alpena</i> —Trinity, through Woman's Auxiliary, for Miss Meade's salary.....	15 00	<i>Bellville</i> —Christ Church.....	7 67
<i>Detroit</i> —Christ Church, through Woman's Auxiliary, for Miss Meade's salary.....	50 00	<i>Bergen Point</i> —Trinity, Mrs. Fitzhugh, \$1.00; Mrs. Dr. Walsh, through Woman's Missionary Association, for Foreign Missionaries' Lending Library, \$1.50.....	2 50
Mariner's Church, through Woman's Auxiliary, for Miss Meade's salary.....	5 00	<i>Hackensack</i> —Christ Church, Missionary Box 17,490.....	5 15
St. Paul's, through Woman's Auxiliary, for "Jane Stewart" Scholarship, Girls' School, Osaka.....	40 00	<i>Milbourne</i> —St. Stephen's, "A Member," a Thank Offering.....	5 00
<i>Port Huron</i> —Grace.....	15 00	<i>Orange (East)</i> —Christ Church.....	36 69
	2 87		57 01
MINNESOTA.		OHIO.	
<i>Alexandria</i> —Emmanuel.....	2 00	<i>Akron</i> —St. Paul's, through Woman's Auxiliary, for "Julia Bedell" Scholarship, St. John's College.....	10 00
<i>Red Lake</i> —St. John's.....	50	"R. H. W.," for St. John's College.....	5 00
<i>Wild Rice River</i> —Epiphany.....	37		
	2 87		
MISSISSIPPI.			
<i>Woodville</i> —St. Paul's.....	2 00		
NEW JERSEY.			
<i>Elizabeth</i> —St. John's S. S., for "Rev. Dr.			

<i>Cleveland</i> —St. Paul's, of which through Woman's Missionary Association, for Mr. Butler's work, over and above appropriation, \$50	288 50	<i>Poultney</i> —Trinity.....	4 33
<i>Sandusky</i> —Calvary, through Woman's Auxiliary, for "Julia Bedell" Scholarship, St. John's College.....	5 00	<i>Sheldon</i> —Grace.....	1 52
			23 86
PENNSYLVANIA.		VIRGINIA.	
<i>Newton</i> —St. Luke's (additional).....	1 50	<i>Albermarle Co.</i> —Fredericksville Parish, Charlottesville, Christ Church, for Mexico.....	30 00
<i>Philadelphia</i> —Advent, through Committee on Work for Foreign Missionaries, for "J. C. Emery" Scholarship, Girls' School, Cape Palmas.....	2 00	Greenwood Depot, Miss Mary B. Davis, through A. C. Missionary Society.....	4 00
Ascension, through Committee on Work for Foreign Missionaries, for Miss Meade's salary, \$5; for Missionaries' Fund, \$3.....	8 00	<i>Alexandria Co.</i> —Episcopal High School, for "Mary B. Blackford" Scholarship, Cape Mount School, \$25; Jaffa, \$25.....	50 00
Christ Church, of which for China, over and above appropriation, \$100; through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund, \$2.....	238 85	<i>Augusta Co.</i> —Augusta Parish, Trinity.....	50 00
Covenant, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	6 00	<i>Clarke Co.</i> —Clarke Parish, Grace, for "Curtis Grubb" Scholarship, Cape Mount School Millwood, "A Friend," for Africa.....	12 50
Grace S. S., for Africa.....	50 00	<i>Fauquier Co.</i> —Whittle Parish, The Plains' Church, for salary of Rev. J. McNabb.....	10 00
Holy Comforter Memorial.....	62 90	Mr. E. F. Kloman, proceeds of sale of cow "Africa," at discretion of Bishop Penick.....	27 50
Holy Trinity (additional).....	100 00	<i>Franklin Co.</i> —Franklin Parish, Ascension.....	25 00
Mediator, through Committee on Work for Foreign Missionaries, for Miss Meade's salary.....	10 00	Franklin Parish, Trinity.....	3 45
Memorial Church, for Mexico.....	1 00	<i>Loudoun Co.</i> —John's Parish, Emmanuel, for salary of Rev. J. McNabb, \$6.25; "A Friend," for personal benefit of Rev. J. McNabb, \$5.....	10 85
Nativity, Guild.....	13 90	<i>Matthew's Co.</i> —Kingston Parish, Christ Ch., for "Kingston" Scholarship, Cape Mount School.....	11 25
St. Barnabas', through Committee on Work for Foreign Missionaries, for Miss Meade's salary.....	5 00	Nelson Co.—Norwood, "L,".....	25 00
St. James's, of which for Mexico, \$5.....	222 49	<i>Miscellaneous</i> —Piedmont Convocation, for salary of Rev. J. McNabb.....	10 00
(<i>Germantown</i>)—St. Luke's.....	89 75		40 00
(<i>Frankford</i>)—St. Mark's, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	2 00		309 55
St. Matthew's, for China, through A. C. Missionary Society.....	35 13	WESTERN MICHIGAN.	
(<i>West</i>)—St. Mary's, through Committee on Work for Foreign Missionaries.....	5 00	<i>Battle Creek</i> —St. Thomas'.....	27 00
Zion.....	22 50	<i>Greenville</i> —St. Paul's.....	3 20
Episcopal Hospital, through Committee on Work for Foreign Missionaries, for "St. John's" Scholarship, St. John's College, \$9 85; "Alonso Potter" Bible Class, for "Bishop Stevens" Scholarship, St. John's College, \$5.....	14 85	<i>Hastings</i> —Emmanuel, Missionary Box 17,462.....	52
<i>Miscellaneous</i> —"Cash".....	1 00	<i>Paw Paw</i> —St. Mark's.....	2 00
	891 87		82 72
PITTSBURGH.		WEST VIRGINIA.	
<i>Allegheny</i> —Christ Church.....	30 05	<i>Jefferson Co.</i> —St. Andrew's Parish, Grace, for Jaffa.....	12 50
<i>Beaver Falls</i> —St. Mary's.....	5 54	<i>Ohio Co.</i> —St. Matthew's Parish, St. Matthew's S. S., for "Mary Penick" Scholarship, Cape Mount School.....	25 00
<i>New Brighton</i> —Christ Church.....	3 78		37 50
<i>Pittsburgh</i> —Mrs. F. R. Brunot, through Woman's Auxiliary, for Africa.....	50 00	WISCONSIN.	
<i>Rochester</i> —Trinity.....	85	<i>Milwaukee</i> —St. Paul's.....	50 00
	90 22	<i>Mineral Point</i> —Trinity.....	2 35
QUINCY.			52 35
<i>Geneseo</i> —Trinity.....	2 96	OREGON MISSION.	
<i>Princeton</i> —Redeemer.....	2 50	<i>Portland</i> —Mrs. L. A. Egbert, for personal benefit of Miss Boyd.....	15 00
	5 46		
RHODE ISLAND.		FOREIGN CHURCH.	
<i>Pontiac</i> —All Saints' Chapel.....	3 00	<i>China, Shanghai</i> —Rev. D. M. Bates, of Missionary Jurisdiction of Shanghai, for "Josephine Russell Bates" Scholarship, Emma Jones School.....	40 00
<i>Providence</i> —St. John's, of which for Africa, \$18 69.....	1,157 69		
"Easter Offering".....	1 00	MISCELLANEOUS.	
	1,161 69	U. S. Registered Bonds, Interest.....	881 87
SOUTH CAROLINA.		Mexican League, of which for salary of Rev. C. E. Butler, \$20; personal benefit of Rev. C. E. Butler, \$105; Scholarships in Orphanage, \$518.05; Scholarships in Theological Seminary, \$77.50; Miss Grut's salary, \$46; Mrs. Lever's personal benefit, \$125.....	2,065 00
<i>Camden</i> —Grace.....	7 00	"M. F. H.".....	15 00
<i>Charleston</i> —St. Paul's.....	35 00	Through Woman's Auxiliary, Offering at Farewell Service, held in the Church of the Holy Communion, N. Y. City, on departure of Miss Riddick, for Japan, toward her travelling expenses.....	7 35
SOUTHERN OHIO.		"Cash".....	23
<i>Columbus</i> —Trinity, through Woman's Auxiliary, for Wuchang Hospital, over and above appropriation.....	40 00	Proportion of amount received for General Missions during March (see p. 162).....	1,205 57
			3,674 52
VERMONT.		Receipts for the month.....	18,498 94
<i>Bennington</i> —St. Peter's.....	10 00	Amount previously acknowledged.....	75,974 66
<i>Berkshire</i> —Calvary.....	2 31	Total receipts since September 1st, 1881.....	\$94,473 60
<i>Fairfield</i> —Trinity.....	1 25		
<i>Montgomery</i> —Union Church.....	4 45		

ANALYSIS OF RECEIPTS.
For "Specials," (of which applying on Appropriations, \$177.88; building purposes, \$2,165.00).....8,843 32

For Work of the Committee for Foreign Missions (of which from Legacies, \$3,558.75)....85,030 28
\$94,473 60

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1883.....187,500 00
Cash on hand, September 1st, 1881.....\$243 24
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation.....85,808 16
86,051 40
Still required during the remaining five months of the fiscal year.....\$101,448 60

ACKNOWLEDGMENTS
OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from March 1st, to April 1st, 1882.

ALBANY.		Association, \$50; John B. Ireland, Esq., \$10.		60 00	
<i>Albany</i> —St. Peter's, Miss Tweddle.....	50 00	Calvary, Mrs. Bird		5 00	
CENTRAL NEW YORK.					
<i>Waverly</i> —Grace, Two Sunday-school Classes.	7 75	Grace, Woman's Mission Association, Mrs. Taylor, \$5; Mrs. Brodhead, \$5.....		10 00	
CONNECTICUT.					
<i>Middletown</i> —Men's Bible Class.....	15 00	Holy Communion, by Mrs. Abbott.....		17 25	
<i>New London</i> —St. James', Missionary Society.....	50 00	Holy Trinity, Woman's Foreign Mission Association.....		60 00	
LONG ISLAND.					
<i>Brooklyn</i> —St. Ann's, R. Fulton Cutting, Esq., Christ Church, for Rev. C. E. Butler, \$100; by Miss Rice, \$20	120 00	St. Bartholomew's, Mrs. C. Vanderbilt, \$50; Mrs. Oothout, \$60.....		110 00	
St. James', through Woman's Missionary Association, "In Memoriam".....	2 00	St. Thomas', by Mrs. Short.....		24 00	
	222 00	Zion, by Miss Collins, \$16; by Mrs. Geo. H. Byrd, \$15.....		31 00	
MARYLAND.					
<i>Baltimore</i> —"In Memoriam S. M. B.".....	1 00	"A. M. B.".....		36 00	
<i>Mechanicsville</i> —Mrs. E. C. Vernon.....	10 00	"Anonymous".....		50 00	
	11 00	Rev. Abbott Brown		50 00	
MASSACHUSETTS.					
Through Mexican Division, Branch Woman's Auxiliary: Emmanuel, Boston, \$5; Trinity, Boston, Two Members, \$10; Robert C. Winthrop, Esq., \$20; Mrs. R. C. Winthrop, \$5; Miss A. G. Thayer, \$5; for Envoy, 37 cents; St. John's Memorial, Cambridge, \$70; Christ Church, Quincy, \$13.06; St. Thomas', Taunton, \$1.....	129 43	Mr. and Mrs. J. Gallatin, Jr.		8 00	
NEW JERSEY.					
<i>Burlington</i> —St. Mary's.....	5 00	"The Mexican Mission Helpers".....		3 00	
<i>Moorestown</i> —Trinity.....	2 00	<i>Staten Island</i> —Mrs. D. Brown.....		1 00	
<i>Plainfield</i> —Grace	5 00	NORTH CAROLINA.		465 25	
NEW YORK.					
<i>New York City</i> —Ascension, Woman's Mission.....		<i>Wilmington</i> —Mrs. George Davis....		2 00	
		NORTHERN NEW JERSEY.			
		Through Woman's Missionary League: Trinity, Bergen Point, \$1; Grace, Orange, \$30; Mrs. Hicks, Summit, \$10.....			41 00
		PENNSYLVANIA.			
		<i>Marcus Hook</i> —St. Martin's, Missionary Society.....			10 00
		<i>Philadelphia</i> —Branch League, \$643.03; Mrs. McGowan, \$15.....			658 03
					668 03
		PITTSBURGH.			
		<i>Pittsburgh</i> —Branch League.....			744 25
		Receipts for the month.....			\$2,417 71
		Amount previously acknowledged.....			17,285 36
		Total receipts since April 19th, 1881.....			\$19,703 07

Rates of Postage to our Mission Fields.

GREECE —Letters, each half ounce or fraction thereof.....		5 cts.
Newspapers, each.....		2 cts.
CHINA —Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....		5 cts.
Newspapers, each.....		2 cts.
JAPAN —Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....		5 cts.
Newspapers, each.....		2 cts.
Book Packets, each two ounces or fraction thereof.....		2 cts.
HAITI —Steamers [Fortnightly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.....		5 cts.
MEXICO —[By steamers weekly.] Letters.....		5 cts.
Papers, one cent for each ounce or fraction thereof, and in addition one cent for each paper.....		5 cts.
LIBERIA —Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....		5 cts.
Newspapers, each.....		2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 33 Bible House, New York.

MISSIONARY BOX ASSOCIATION—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express].

Returns are to be made Semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 33 Bible House, New York.

FOREIGN STATIONS.

GREECE.

Miss Marion Muir, with thirteen assistant teachers
(Greek).....Athens.

WESTERN AFRICA.

The Rt. Rev. C. CLETON PENICK, D.D., Missionary Bishop.*
Cape Mount.

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....Cape Palmas.
The Rev. R. H. Gibson (Liberian) suspended.....Cavalla.
The Rev. M. P. Valentine Keda (Native).....(In the U. S.)
The Rev. Wm. Allan Fair.....(In the U. S.)
The Rev. O. E. Shannon Hemie (Native).....Hoffman Station.
The Rev. Harry C. Merriam Nyema (Native).....River Cavalla.
Mrs. Fair.....(In the U. S.)
Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.
Mrs. Ann Toomey ("), Orphan Asylum..... " "
Mrs. M. R. Brierley..... " "
Alonso Potter Dove (Native), Teacher.....Hoffman Station.
Richard Killen Nyema.....Kookbookah.
A. H. Vinton Foda.....Cavalla.
E. W. Appleton Wade " ".....Fishtown.
T. C. Brownell Gaba " ".....Cavalla.
Joseph Elliott Nim'ne " "..... " "

Also three Student Teachers.

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....Bassa.
† The Rev. J. G. Monger.....Sinoe.
† George A. Dunbar (Liberian), Lay Reader.....Bassa.
† J. A. Hening (Liberian), Lay Reader.....Bassa.

Monrovia and Cape Mount District.

†The Rev. G. W. Gibson (Liberian)*.....Monrovia.
†The Rev. A. F. Russell (Liberian)*.....Clay-Ashland.
†The Rev. J. W. Blackledge (Liberian)*.....Monrovia.
The Rev. Edward Hunte (Liberian).....Crozierville.
The Rev. John McNabb*.....Cape Mount.
The Rev. Chris Grubb, Jr. (In the U. S.)
Mr. G. W. Christian Schmidt*.....Cape Mount.
Mrs. Penick*..... " "
Mrs. Grubb.....(In the U. S.)
Mrs. Schmidt*.....Cape Mount.
Mrs. McNabb.....Cape Mount.
Miss Sarah Johnson (Liberian)..... " "

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHESKY, D.D.,
Missionary Bishop, (In Passage)

The Rev. Elliot H. Thomson.....(In Passage).
The Rev. Kong Chai Wong.....Shanghai.
The Rev. William J. Boone..... " "
The Rev. Yung Klung Yen, M.A. " "
The Rev. Hoong Neok Woo..... " "
The Rev. Wm. S. Sayres..... " "
The Rev. Sung Tsz Yang.....Wuchang.
The Rev. Sung Lu Chun.....Shanghai.
The Rev. Zu Soong Yen..... " "
The Rev. Frederick R. Graves.....Wuchang.
Henry W. Boone, M.D., Missionary Physician.....Shanghai.
William A. Deas, M.D., ".....Wuchang.
Prof. Edwin K. Butties.....Shanghai.
Mrs. Schereschewsky.....(In Passage).
Mrs. Thomson..... " "
Mrs. W. J. Boone.....Shanghai.
Miss Josephine H. Roberts.....Hankow.
Miss Anna Stevens.....Shanghai.
Miss Elizabeth K. Boyd.....Hankow.
Miss Wong.....Shanghai.
Also fifteen Candidates for Holy Orders, and thirty-one
Catechists, Teachers, etc. (Natives.)

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris.....Osaka.
The Rev. William B. Cooper.....(In the U. S.)
The Rev. Clement T. Blanchet.....Tokio.
The Rev. Theodosius S. Tyng.....Osaka.
The Rev. John McKim..... " "
The Rev. E. R. Woodman.....Tokio.
Henry Laning, M.D., Missionary Physician.....(In Passage).
Mr. James McD. Gardiner.....Tokio.
Mrs. Cooper.....(In the U. S.)
Mrs. Blanchet.....Tokio.

* P. O. Address, care R. A. Sherman, Monrovia, Liberia.
† These six are not supported by the Board.
† The Jane Bollen School has been temporarily removed
across the river to Hankow.

JAPAN—(Continued.)

Mrs. Tyng.....Osaka.
Mrs. Quinby.....(In the U. S.)
Mrs. McKim.....Osaka.
Mrs. Woodman.....Tokio.
Miss Florence R. Pitman.....Tokio.
Miss Belle T. Michie.....Osaka.
Miss Margaret L. Mead..... " "
Miss Sarah L. Riddick.....(In Passage).
Also three Candidates for Holy Orders, and fourteen Catechists,
Teachers, and Bible Readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends
out of the appropriation of the Board of Managers:

The Rt. Rev. J. THEODORE HOLLY, D.D., Bishop of the Church
in Haiti, Port-au-Prince.
The Rev. St. Denis Bauduy.....Port-au-Prince.
The Rev. Pierre E. Jones.....Jeremie.
The Rev. Charles E. Benedict.....Aux Cayes.
The Rev. Louis Duplessis Ledan.....Torbeck.
The Rev. Alexander Battiste.....Port-au-Prince.
The Rev. F. J. Brown.....Acoul.
The Rev. H. Michel.....Trancon.
The Rev. Jean J. Constant.....Futau.
The Rev. Sadrach Kerr.....Cape Haytien.
The Rev. Theodore F. Holly.....Port au Prince.

There are besides, two Presbyters, twenty Lay Readers and
Catechists, eighteen Day-school Teachers, and twenty-
six Sunday-school Teachers, who receive no sup-
port, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in
Mexico (except where otherwise indicated) receive stipends out
of the appropriation of the Board of Managers:

† The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the
Mexican Branch of the Church in the City of Mexico.*
The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of
Cuernavaca.

The Rev. T. Valdespino, M.A.....Mexico.
The Rev. I. Maruri..... " "
The Rev. J. L. Perez..... " "
The Rev. Ploquinto Orihuela.....Jocuitcino.
The Rev. Luis Canal.....Mexico.
The Rev. Jacinto Hernandez..... " "
The Rev. Joaquin Hernandez..... " "
The Rev. Jose M. Gonzalez.....Theological Seminary, " "
The Rev. Carlos E. Butler..... " "
The Rev. Prof. J. Medina..... " "
The Rev. J. Ruiz..... " "
The Rev. J. Ramirez, Arellano.....Cuernavaca.
The Rev. E. Lopez.....Valley of Mexico.
The Rev. A. Carrion.....Nopala.
The Rev. I. Bustamante.....Mexico.
Mr. A. E. Mackintosh, Business Agent*..... " "
Prof. J. Marroqui.....Theological Seminary, " "
Mr. F. Villegas.....Puebla.
Mr. J. Ramirez, Lay-reader.....Jocuitcino.
Mr. J. Flores, Lay-reader.....San Pedro Martir.
Mr. H. Lozada, Lay-reader.....Tetelo.
Mr. M. Bejarano, Lay-reader.....Cuernavaca.
Mr. F. Puerto, Lay-reader.....Atzala.
Mr. F. Bonilla.....Puebla.
† Mrs. Herman Hooker.....Girls' Orphanage, Mexico.
Miss Clench..... " "
Miss Anna Grut*..... " "
Miss Alcantara, Teacher..... " "
Miss Ruiz, Teacher.....Cathedral Boys' School, " "
Mr. F. Candanosa, Teacher..... " "
Mr. Ponce de Leon..... " "
† Mrs. Ponce de Leon..... " "
† Miss Ponce de Leon..... " "
Mr. Diego Martinez, Teacher, Girls' School, de la Independencia.
† Mrs. Diego Martinez..... " "
Miss Candanosa, Teacher..... " "
Miss Pinto, Teacher..... " "
Mr. M. Roldan.....Secretary of Bishop-elect of Cuernavaca.
Mr. B. Gomez.....Mexico.
Mr. F. Garcia, Teacher..... " "
Mr. A. Morales..... " "
Mr. V. Hernandez, Teacher.....Cuautla, Morelos.
Mr. P. Marisa, Teacher.....Yantepec.
Mr. M. Orhula, Teacher.....Jocuitcino.
Mr. V. Baeza, Lay-worker.....Mexico.
There are besides, several Candidates for Holy Orders and
thirty-eight other Lay Workers.

* P.O. Address, care Messrs. Watson, Phillips & Co., City of
Mexico.
† Not supported by the appropriation.

Boxes and Parcels for Foreign Missions.

17 BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Sec-
retary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating
contents and value of each package. This information is absolutely necessary for use at the Custom House.

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.*

Appropriation (for all purposes) 1881-82, \$6,650. Scholarships (Collegiate), \$70 and (Divinity) \$100 each, per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)....	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowment in progress.)
Edward A. Washburn.....	Calvary Church, Woman's Foreign Mission Association, New York. (Endowed.)
St. John.....	St. John's Sunday-school, Lower Merion, Pa.
T. Streathfield Clarkson (In Memoriam)..	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Memoriam).....	Miss Frederika Clarkson, Potsdam, N. Y.
Bishop Talbot.....	St. Paul's Cathedral Ch., Woman's Missionary Association, Indianapolis, Ind.
Bishop Henshaw.....	A Member of Trinity Church, Boston, Mass.
Berkeley (Divinity).....	All Saints' Memorial, Providence, R. I.
Mary Regina Sayres.....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
St. Thomas.....	Grace Church Sunday-school, Jamaica, L. I. (For three years.)
Long Island.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. John's (Divinity).....	St. Thomas' Young Ladies' Foreign Missionary Society, New York.
Bishop Stevens.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Hopkins (Divinity).....	The Episcopal Hospital Mission, through Woman's Committee on Work for Foreign Missionaries, Philadelphia, Pa.
The Rev. C. T. Olmstead (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Bishop Bedell.....	Rock Point Girls' Missionary Society, Burlington, Vermont, through Woman's Auxiliary.
Julia Bedell.....	Members of Trinity Chapel Branch, through Committee on Work for Foreign Missionaries, Diocese of New York.
	Through Woman's Auxiliary, Diocese of Ohio.
	Through Woman's Auxiliary, Diocese of Ohio.

DUANE HALL SCHOLARSHIPS—Appropriation for 1881-82, Taels, 1,000, say \$1,300. Scholarships, each, \$40 per annum.

Bishop Henshaw.....	A Gentleman, St. Peter's, Baltimore, Md.
Julius Grammer.....	St. Peter's, Young Ladies' Society, Baltimore, Md.
Edward W. Syle.....	Church of the Advent, Philadelphia, Pa., Miss E. N. Biddle.
Grace Church.....	Grace Church, Orange, N. J., Mrs. Mary F. Cox.
Ryall.....	Grace Church Sunday-school, Petersburg, Va.
St. Luke's.....	Mrs. L. S. Vought, Freehold, N. J.
Hope.....	Through Miss Mary Lewis, Philadelphia, Pa.
Leighton Coleman.....	Christ Church, Ladies' Missionary Society, Rye, N. Y.
Jarvis Buxton.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Frederick Mason.....	Trinity Church, Asheville, N. C., through Woman's Association.
Mrs. Emily L. Hewson.....	Miss S. C. Mason, Brooklyn, N. Y.
Dr. Haight.....	St. Paul's, Albany, N. Y. (Endowed.)
Randolph H. McKim.....	St. Paul's Chapel, Woman's Missionary Society, New York.
Montgomery.....	Christ Church, Woman's Missionary Society, Alexandria, Va.
Theological Seminary.....	Church of the Incarnation Sunday-school, New York.
Dudley Tyng.....	Theological Seminary of Virginia, Missionary Society.
Preston (Divinity).....	Mrs. S. D. Dwyer, Brenham, Texas.
Longwood.....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
W. A. Smallwood.....	Church of our Saviour, Longwood, Mass, through Woman's Aux.
Anne Allen Ward.....	St. James', Zanesville, Ohio.
Frances Stanton.....	Anne Allen Ward and Lillian Mary Ward, in memory of their Mother, Brooklyn, N. Y. Paid in full to March 1st, 1885, through Woman's Missionary Association, Diocese of Long Island.
Bishop Seabury.....	Mrs. Hugh Allen, through Woman's Missionary Association, Diocese of Long Island.
Mrs. Anna L. Paddock.....	St. James', New London, Conn., through Woman's Auxiliary.
Richard B. Duane ..	{ Christ Church, Hyde Park, Mass. (one-half) } thro' Woman's Aux.
Sandusky.....	{ All Saints', Worcester, Mass. (one-half) }
	Grace Church Sunday-school, Working Association, Orange, N. J.
	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.

BAIRD HALL SCHOLARSHIPS—Appropriation for 1881-82, 690 Taels, say \$780. Scholarships, each, \$40 per annum.

Rev. Dr. Brooks.....	Christ Church Sunday-school, Cincinnati, Ohio.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Church Sunday-school, Pittsburgh, Pa.
Carrie Louise Paddock.....	"A. L. P." through Woman's Auxiliary.
Bishop Hobart.....	Trinity Church, New York, "A Few Members," thro' Woman's Aux.
Lenten Offering.....	Mrs. M. H. Buck, Emporia, Kansas.
Christ Church.....	Christ Church, Springfield, Mass., through Woman's Auxiliary.
St. Stephen's Church.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
	Trinity Church, Trinity Parish, Howard Co., Md.

* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these two formerly distinct schools are, however, published under their respective captions for convenience.

*ST. MARY'S HALL, GIRLS' SCHOOL, SHANGHAI, CHINA.

Appropriation for 1881-82, 1,500 Taels, say \$1,480. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
BRIDGMAN MEMORIAL SCHOOL.	
Edmund Lincoln B.....	"Mrs. N. E. B.," New York.
Caroline Keller.....	St. Mark's Sunday-school, Boston, Mass.
S. G. Wyman.....	Mrs. S. G. Wyman, Baltimore, Md.
E. R. Byrd.....	Trinity Church, Woman's Association, Princeton, N. J.
Louisa C. Tuthill.....	St. Mark's, Woman's Association, Frankford, Pa.
St. Mark's.....	St. Peter's, Cazenovia, N. Y., one-half paid by legacy to Dec. 31st, 1882.
Bridgman.....	Christ Church, Woman's Association, Norfolk, Va.
Bishop Meade.....	Christ Church Sunday-school, Christiana Hundred, Del.
Eleuthera Smith.....	"E. W. H.," Reading Pa.
Bishop M. A. De W. Howe.....	Church of Our Saviour, Sunday-school, Brooklyn, N. Y.
Sarah Luquer.....	St. Paul's, Branch Woman's Auxiliary, Syracuse, N. Y.
Yan-Yung.....	Grace Church, Quincy, Mass., through Woman's Auxiliary.
Sarah C. Brackett Memorial.....	Grace Church, Newton, Mass., through Woman's Auxiliary.
Grace Church.....	"Anonymous," Boston, Mass., through Woman's Auxiliary.
Christian Renton Loring (In Memoriam).....	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
St. Paul's.....	"Messenger of Hope" (children throughout the Diocese), through Miss Rebecca Cameron, Hillsboro', N. C.
The North Carolina.....	

EMMA JONES SCHOOL.

Cornelia Whipple.....	St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Aldert Smedes.....	St. Mary's School, Raleigh, N. C.
Helping Hand.....	Zion Church, Helping Hand Society, Rome, N. Y., through Woman's Auxiliary.
Rev. Alfred Blake, D.D.....	Harcourt Parish Sunday-school, Gambier, Ohio.
St. Paul's.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Paul's Sunday-school, Boston, Mass.
Sarah F. Hoyt.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Marian Percy Browne.....	St. James', Boston Highlands, Mass., thro' Woman's Auxiliary.
Maria Nicholas.....	Mrs. S. G. Wyman, Baltimore, Md.
Anne P. Byrd.....	St. Paul's Children's Missionary Society, Yonkers, N. Y., through Woman's Auxiliary.
Virginia Clark.....	St. John's Sunday-school, New Haven, Conn.
Hattie Kay.....	St. Paul's Sunday-school, Edgewater, N. Y.
Esther Punnett.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
Arthur Brooks.....	Ascension Sunday-school, Baltimore, Md., through Woman's Aux.
Alice Fair.....	Trinity Church Sunday-school, Staunton, Va.
Mary Donaghe.....	Church of the Good Shepherd, Dedham, Mass., thro' Woman's Aux.
Good Shepherd.....	Rev. and Mrs. Daniel M. Bates.
Josephine Russell Bates.....	Trinity Church, Elizabeth, N. J.
Amelia Hamilton McAllister.....	St. John's Sunday-school, Hartford, Conn.
Rev. Dr. E. A. Washburne.....	

BISHOP BOONE MEMORIAL SCHOOL (BOYS), WUCHANG, CHINA.

Appropriation for 1881-82, 700 Taels, say \$910. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md.
Fay.....	Mrs. Matthew Clarkson, New York.
William H. Neilson.....	St. Michael's Sunday-school, Trenton, N. J.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Grandchildren of Bishop Boone, through the Rev. A. R. Walker.
Grace Church.....	Grace Church Sunday-school, Charleston, S. C.
Japanese.....	Rev. A. R. Morris, Osaka, Japan.
Rev. H. M. Parker (Memorial).....	Zion Church, Charlestown, W. Va.
Matthew Harrison.....	St. James' Sunday-school, Leesburgh, Va.
Emmanuel.....	Emmanuel Church, Chatham, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
St. James' Church.....	St. James', Downingtown, Pa.
L. Clarkson.....	Trinity Church, Potsdam, N. Y., "A Member."

* The Bridgman Memorial School has, as announced last year, been transferred with the Emma Jones School to the new building erected on the St. John's College estate and known as St. Mary's Hall. The distinction between the Schools is, however, preserved.

JANE BOHLEN MEMORIAL SCHOOL (GIRLS), WUCHANG, CHINA.

Appropriation for 1881-82, 400 Taels, say \$520. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Keble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
St. Paul's.....	St. Paul's, Newburyport, Mass., through Woman's Auxiliary.
Isabel C. Habersham.....	Christ Church, Savannah, Ga., "A Member."
Alice Sanford.....	St. Paul's Chapel, Miss A. M. Barnes for Miss E. Barnes, New York, thro' Woman's Auxiliary.
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	St. Peter's, Cambridgeport, Mass., through Woman's Auxiliary.

BOYS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1881-82, \$500, Mexicans, say \$475. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church Woman's Missionary Association, Pelham, N. Y.
Arthur Van Rensselaer.....	A Lady of Rye, N. Y., through Miss Jay.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Faith.....	Christ Church, Woman's Missionary Society, Rye, N. Y.
Horatio Chickering Memorial (Divinity)	St. Paul's, Boston, through Woman's Auxiliary.

GIRLS' SCHOOL, TOKIO, JAPAN.

Appropriation for 1881-82, \$970, Mexicans, say \$325. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Foreign Missionary Association, New York.
St. Thomas.....	St. Thomas' Ladies' Missionary Association, New York.
Francis Shirley.....	A Lady of New York, through Woman's Auxiliary.
Bowman.....	"L," Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's Church, Brockport, N. Y.
Guwan Hodoki.....	"J. W. S." Thank-offering, St. John's Church, New Haven, Conn.
John Cotton Smith.....	St. Luke's Sunday-school, Roselle, N. J.
	St. Barnabas' Sunday-school, Newark, N. J.

ST. TIMOTHY'S SCHOOL (BOYS), OSAKA, JAPAN.

Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Peter's.....	St. Peter's Sunday-school, Perth Amboy, N. J.
Howard Duane Memorial.....	Mrs. R. B. Duane, Bergen Point, N. J.

GIRLS' SCHOOL, OSAKA, JAPAN.

Appropriation for 1881-82, \$360, Mexicans, say \$340. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Ann Maria Jay.....	Christ Church, Woman's Missionary Association, Rye, N. Y.
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc., New York.
Margaret Hubbard (In Memoriam)...	Trinity Church, Columbus, Ohio, through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph.....	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Nashotah.....	The Rev. and Mrs. John McKim, Osaka, Japan.
Easter.....	Trinity Sunday-school, Boston, Mass., through Woman's Auxiliary.
Abby R. Loring.....	Christ Church Bible Class, Waltham, Mass.
St. Michael's.....	St. Michael's Sunday-school, New York, through Woman's Auxiliary. (For three years.)
Perinchief.....	Trinity Church, Mt. Holly, N. J.
	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna T. Westervelt.....	Mrs. George N. Titus, through S. I. Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown.....	Mrs. W. Harmon Brown, through S. I. Branch, Committee on Work for Foreign Missionaries.
Ann Maria Michie.....	Miss Belle T. Michie, Osaka, Japan.
Edith Wilmerding.....	Christ Church, New York City.

HIGH SCHOOL (BOYS), CAVALLA, AFRICA.

Appropriation for 1881-82 \$1,200. Scholarships, each, \$40 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Simon.....	St. Simon's Clove Mission Sunday-school, Stapleton, N. Y.
Hullihen.....	Trinity Church Sunday-School, Staunton, Va.
Bishop Whittle.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Stephen's.....	

FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, LIBERIA.

Appropriation for 1881-82, \$1,500. Scholarships, each, \$50 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis.....	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck.....	St. Paul's, Albany, N. Y.
Charles Tiffany.....	St. Mark's Sunday-school, Boston, Mass.
Rev. William Russell.....	St. Andrew's, Wilmington, Del.
C. J. Gibson.....	Woman's Association, Petersburg, Va.
Cornelia Prime B.....	"Mrs. N. E. B.," New York.
Elizabeth S. Douglass.....	Christ Church Sunday-school, Towanda, Pa.
"T. T.".....	Missionary Society, Hannah More Academy, Reistertown, Md.
Sarah F. Hoyt.....	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
St. John.....	St. John's Sunday-school, Lower Merion, Pa.
Bishop Upfold.....	St. Paul's Cathedral Church, Indianapolis, Ind., through Woman's Auxiliary.
Fanny J. Fair.....	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
Trinity.....	Trinity Church, Pottsville, Pa. (For three years from July 1st, 1880.)
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G.".....	Two workers of Trinity Chapel, New York.
Julia C. Emery.....	Pennsylvania Committee on Work for Foreign Missionaries.

HOFFMAN INSTITUTE (BOYS), CAVALLA, AFRICA.

Appropriation for 1881-82, \$900. Scholarships, each, \$75 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising.....	Trinity Sunday-school, Bergen Point, N. J.
Trinity Church.....	Church of Our Saviour, Brooklyn, N. Y.
Henry Fisher.....	Theological Seminary Missionary Society, Va.
Theological Seminary.....	Trinity Sunday-school, Boston, Mass.
Samuel D. Denison.....	St. John's School, New York.
Bishop Auer Memorial.....	St. Paul's Church, Albany, N. Y., "A Member."
Emily L. Hewson.....	Trinity Sunday-school, Newark, N. J.
Trinity.....	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.

Appropriation for 1881-82, \$2,750. Scholarships, each, \$25 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt.....	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease.....	St. David's Sunday-school, Manayunk, Pa.
W. B. Stevens.....	"A Lady," through Woman's Auxiliary.
Harriet Schuyler.....	St. Paul's, Albany, N. Y.
Pauline Beck Hewson.....	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church No. 1.....	Miss C. L. Wolfe, of Grace Church Woman's Foreign Missionary Association, New York.
Grace Church No. 2.....	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
W. A. Fair.....	Miss Eliza A. Prall, St. Bartholomew's, New York, through Woman's Auxiliary.
Bishop Penick.....	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, through Woman's Auxiliary.
Ten Broeck Memorial.....	St. Thomas', through Ladies' Missionary Society, New York.
Loomis.....	All Saints' Church, Frederick, Md.
C. C. Hoffman.....	Missionary Society, High School, Va.
Mary B. Blackford.....	Staten Island Branch of Woman's Auxiliary.
Staten Island No. 1.....	Trinity Sunday-school, Boston, Mass.
Staten Island No. 2.....	Trinity Church, Newark, N. J., one of the Ladies of the Missionary League.
George M. Dexter Memorial.....	Church of the Incarnation Sunday-school, New York.
"H.".....	Holy Trinity Church, Harlem, New York, Sunday-school Classes of the Misses Garrett, J. Baldwin, and M. Baldwin, through Woman's Auxiliary.
George N. Hale.....	Rhode Island Branch Woman's Auxiliary.
R. H. McKim.....	St. John's, Richmond, Va.
Caroline Clark.....	Lynnhaven Parish, Princess Anne Co., Va.
Carrington.....	Grace Church Sunday-school, Cincinnati, Ohio, Miss Seib's Class.
Wright Weddell.....	"Anonymous," New York.
Solomon Memorial.....	House of the Good Shepherd, Syracuse, N. Y., thro' Woman's Aux.
Lynnhaven.....	Grace Church, Berryville, and the Rev. J. M. Ware, Nelson Co., Va.
Walter Halstead.....	Emmanuel Church Sunday-school, Newport, R. I.
Columbia.....	Rt. Rev. H. B. Whipple, D.D., Faribault, Minn.
Good Shepherd.....	Rev. F. Courtney, Chicago, Ill.
Curtis Grubb.....	
Darius R. Brewer.....	
Benjamin Wright.....	
Emily Cleeve.....	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Thomas Marshall Ambler.....	St. Paul's Sunday-school, Wilmington, N. C.
Number One.....	Miss E. Hoffman, Baltimore, Md.
W. A. Robinson, Jr., Memorial.....	W. A. Robinson, Louisville, Ky.
John N. Norton.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Powhatan.....	St. Luke's, Powhatan Co., Va.
Kingston.....	Mrs. P. Robinson, Treasurer, Port Haywood, Va.
Marbury Memorial.....	Col. W. P. Craighill, Baltimore Md.
Turner.....	Rev. E. A. Penick, Frankfort, Ky.
Hewett.....	Christ Church, Cincinnati, Ohio.
Rev. John W. McCarty.....	Christ Church Sunday-school, Cincinnati, Ohio.
Christ Church Sunday-school.....	Church of the Messiah, Baltimore, Md.
George C. Wamsley.....	The Rt. Rev. G. W. Peterkin, D.D., Parkersburgh, W. Va.
West Virginia.....	Church of the Messiah, Missionary Society, Baltimore, Md.
J. A. Gambrell.....	Hayes & Johnson, Baltimore, Md.
Eliza Jane Green.....	St. George's, Rev. W. W. Williams, D.D., New York.
Mary Cisco.....	Miss Lina Burt, Baltimore, Md.
Stephen Tyng.....	Mrs. M. Parker, Washington, D. C.
"The Messiah".....	Emmanuel Church, Mrs. Rayborn, Baltimore, Md.
Harry Parker.....	Monumental Church, Thomas Potts' Bible-class, Richmond, Va.
A. M. Randolph.....	Emmanuel Church, Miss Sallie Milliken, Baltimore, Md.
Armstrong.....	Emmanuel Church, Young Men's Bible-class, Baltimore, Md.
Henry A. Thompson.....	Trinity Church, Howard and Anne Arundel Counties, Md.
Young Men's Bible Class.....	Church of the Redeemer Sunday-school, Brooklyn, N. Y.
Christian Schmidt.....	Trinity Sunday-school, Shepherdstown, W. Va.
C. A. Butler.....	Mt. Calvary Church, Baltimore, Md.
The Rev. Edward Jessup.....	Mrs. Baldwin, Grace Church, Baltimore, Md.
The Rev. William A. Leonard.....	Emily J. Albert, Baltimore, Md.
Little Anna.....	St. Matthew's, South Boston, Mass.
William V. Clark Memorial.....	St. Andrew's Sunday-school, Louisville, Ky.
Mary Louisa Baldwin Memorial.....	Charles H. Pettet, Louisville, Ky.
Four W. J. Albert Scholarships.....	Christ Church Sunday-school, Gardiner, Me.
Joseph Hart Clinch.....	Miss Ada Rose, Baltimore, Md.
Two St. Andrew's Sunday-school } Scholarships.....	Church of the Messiah, "J. R." Baltimore, Md.
Wm. F. Pettet.....	Trinity Church, Trinity Parish, Howard Co., Md.
Fannie Bowman.....	St. Paul's Sunday-school, Louisville, Ky.
The Rev. E. F. Dashiell.....	All Saints' Sunday-school, Philadelphia, Pa.
	Rock Creek Parish, Washington, D. C.
	St. Matthew's Sunday-school, Wheeling, W. Va.
	Mrs. Keith, Baltimore, Md.
Two Scholarships.....	
Maggie Buck Memorial.....	
Mary Penick.....	
Sophia Hutchinson.....	

SCHOLARSHIPS IN THE THEOLOGICAL SEMINARY, CITY OF MEXICO.

(Through the League in Aid of the Mexican Branch of the Church.)

Scholarships, each \$150, per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Alfred Lee.....	New London Archdeaconry, through Conn. Branch Woman's Aux. (in part.)
Bishop Stevens.....	Branch League of Philadelphia, Pa.
Bishop Riley.....	Church Aid Society, Christ Church, Springfield, Ohio.
Manuel Aguas.....	Branch League of Louisville, Ky.
Rev. Edward A. Washburn, D.D.....	Woman's Foreign Mission Association, Calvary Church, New York.
Bishop B. H. Paddock.....	Mexican Division of Massachusetts Branch of Woman's Auxillary.
Bishop Huntington.....	Branch Woman's Auxillary, Central New York.

SCHOLARSHIPS IN THE ORPHANAGES IN THE CITY OF MEXICO.

Scholarships from \$40 to \$60 each per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's.....	Miss Parrish's Sunday-school Class, St. Stephen's, Church Wilkes Barre, Pa.
Log Chapel	Mission Chapel of St. Stephen's Church, at Laurel Run, Wilkes Barre, Pa.
Lucy C. Alsop.....	Men's Bible-class, Holy Trinity Church, Middletown, Conn.
Bishop Alfred Lee.....	St. Andrew's Sunday-school, Wilmington, Delaware.
Bishop Littlejohn.....	Young Ladies' Band, Church of the Redeemer, Brooklyn, L. I.
St. James'.....	St. James' Sunday-school, Brooklyn, L. I.
Julia Hoffman (Memorial).....	Children's Service, St. George's Church, Flushing, L. I.
Bishop Wilmer (Memorial).....	Trinity Church Sunday-school, New Orleans, La.
Beatrice Cardenas.....	Guild of Young Girls, Baltimore, Md.
Esther Cardenas.....	
George Packard.....	Grace Church Sunday-school, Lawrence, Mass.
Longwood.....	Sunday-school, Church of Our Saviour, Longwood, Mass.
Marcelo Barsenas.....	Master Philip S. Parker, Longwood, Mass.
St. Paul's.....	St. Paul's Church, Holyoke, Mass.
Bishop Scarborough.....	Elizabeth Branch Woman's Auxiliary, N. J.
St. John.....	Intermediate Class, St. John's Sunday-school, Elizabeth, N. J.
Rev. Wm. H. Neilson.....	St. Michael's Church, Trenton, N. J.
Anna F. Bowne (Memorial).....	New Jersey Branch, Woman's Auxiliary.
Trinity.....	Trinity Church Sunday-school, Newark, New Jersey.
Bishop H. Chauncey Riley.....	"C. A. H." Calvary Church, New York.
Cesarina Martinez.....	Woman's Foreign Mission Assoc., Calvary Church, New York.
Anna Casaley.....	"A. M. B."
Jose Quiros Chumacera.....	Mrs. J. Dynery Prince, Church of the Holy Communion, New York.
The Josephine.....	Mrs. Wm. Oothout, St. Bartholomew's, New York.
Margaret Barnard.....	Ladies of St. Thomas' Church, New York.
St. Thomas.....	Young Ladies' For. Miss'y Soc., St. Thomas Ch., N. Y.
Wm. E. Bunker (Memorial).....	Miss Bunker, " " " " " "
Annie M. Dortic.....	Miss A. M. Dortic, " " " " " "
Maria E. Harson (Memorial).....	Miss A. B. Halsted, " " " " " "
Annie B. Halsted.....	" " " " " "
Minnie M. Halsted.....	Miss M. M. Halsted, " " " " " "
Grace M. Hustace.....	Miss G. M. Hustace, " " " " " "
Cora Moffat.....	Miss C. Moffat, " " " " " "
Mary Lyman Short.....	Miss M. L. Short, " " " " " "
Rev. Frederick Courtney.....	Mrs. Kobbe, Mrs. Townsend and others, St. Thomas' Ch., New York.
Vinton.....	Miss Easton, St. Thomas' Church, New York.
Holy Trinity.....	Woman's Foreign Missionary Society, Church of the Holy Trinity, New York.
Bishop Bedell.....	Miss Mabel Boardman's Sunday-school Class, Trinity Church, Cleveland, Ohio.
Josephine Porter Boardman.....	Mrs. W. J. Boardman, Trinity Church, Cleveland, Ohio.
Emmanuel.....	Emmanuel Church, Branch Woman's Auxiliary, Cleveland, Ohio.
Angela Ibarra.....	St. Mark's Sewing School, Sunday-school of the Church of the Good Shepherd, Cleveland; Sunday-school, St. Paul's Church, Marion; St. Matthias Mission, Van Wert, O.
Anna H. Bishop.....	Branch League of Christ Church, Cincinnati, Southern Ohio.
Bishop Stevens (Memorial).....	Branch League of Philadelphia, Pa.
Natalie.....	Miss McVickar's Bible-class, Church of the Holy Trinity, Philadelphia, Pa.
Teresa.....	Sunday-school of the Church of the Saviour, West Philadelphia, Pa.
Holy Apostles.....	Sunday-school, Church of the Holy Apostles, West Philadelphia, Pa.
Bishop Philander Chase (Memorial).....	Miss Mary O. Chase, St. Andrew's Church, Philadelphia, Pa.
Rev. J. W. Nott (Memorial).....	St. Andrew's Church, Philadelphia, Pa.
St. Andrew's.....	Sunday-school of St. Andrew's, Philadelphia, Pa.
St. Peter.....	Sunday-school of St. Peter's, " " " "
Emily Page Matlack (Memorial).....	Rev. and Mrs. R. C. Matlack " " " "
Bishop Kerfoot.....	Trinity Church Sunday-school, Pittsburgh, Pa.
Trinity.....	A Lady of Trinity Church, " " " "
Rev. Abel A. Kerfoot (Memorial).....	Endowed, " " " "
Rev. Boyd Vincent.....	Calvary Church, " " " "
Calvary.....	Calvary Church Sunday-school, " " " "
Berean.....	Men's Bible-class Calvary Church, " " " "
"R. O. B.".....	A Lady of Cavalry Church, " " " "
Sarah A. Vincent.....	St. Steven's Mission of Calvary, Ch. " " " "
Roseburg.....	Mrs. J. M. Roseburg, Christ Church, Allegheny, Pa.
Rev. Robert Meech.....	Two Ladies of " " " "
Rev. Robert J. Coster, D.D.....	Grace Church, Mt. Washington, Pittsburgh, Pa.
St. Andrew's.....	St. Andrew's Sewing-school, " " " "
"G. W. J. B.".....	A Lady of St. Andrew's Church, " " " "
Rev. Dr. Crumpton.....	O. Metcalf, Esq., St. Paul's Church, Pittsburgh, Pa.
M. M. Metcalf (Memorial).....	" " " " " "
Lois Metcalf.....	" " " " " "
Epiphany.....	St. Michael's Church, Bristol, R. I.
Ellen Keene.....	Branch of the Woman's Auxiliary, R. I.
Little Guardie (Memorial).....	"Mrs. H." Providence, Bristol, R. I.
Mary B. Rhett.....	Theological Seminary, Va.
William Sparrow.....	Ladies of Seminary Hill, Va.
Henry C. Meredith.....	Episcopal High School, Va.
Charles E. Ambler.....	Branch League, Zion Church, Charlestown, W. Va.
Bishop Hellmuth.....	Pupils of Hellmuth Ladies' College, Diocese of Huron, Canada.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

MAY, 1882.

SHAY-DAY-ENCE.

WHITE EARTH, MINN.

February 7th, 1882.

DEAR MISS — :

I HAVE returned from a two months' Missionary journey among the Indians away from this Reservation, and have now at last leisure to write to you. I hope you will excuse my having been so long about it. My good old friend Shay-day-ence sends you a letter in this, and about him I wish to tell you something more than you already know.

He was born somewhere about the year 1810 or 1815, at Gull Lake in this State, the place where Dr. Breck commenced his first Mission to the Indians. Indians never know their age, and when I have asked him, I believe his answer has been that "He was a little thing so high when the Indians all died of the small-pox." He was hereditary Grand Medicine Man of the nation, his father and, I believe, his grandfather having filled the same office before him. As such he was a man of unbounded influence, which his great personal abilities conspired to raise still higher. The words of Holy Scripture about Simon Magus exactly describe him at this period; a wonderful proof of the truth of God's Holy Word from age to age. He made his living by sorcery, and by deceiving the people, by real or pretended miracles; he had commerce with evil spirits; he rather claimed to be God. The lake on which he lived, Gull Lake, had a narrow place at one end, then some rocky islets in the centre, and again narrowed at the other end. That lake, he said, was he himself, a sort of visible presentation of his inward divinity. The narrow end was his head, the rocky islets rising from the water in the middle were the spine of his back, and again the narrow place at the other end was his feet. He could cause rain at pleasure, or imagined he could, and storms or fine

weather. Once he told a lumberman needing rain very badly, to float his logs, that he could bring rain; the lumberman asked him to do so, he tried his magic spells, and the rain came, and the grateful lumberman paid him \$10.

Facts have been related to me by undoubted witnesses, by those who are now Indian Clergymen, and others, which make me sure there was a superhuman power from a bad source in what he did. The same tricks of being tied up with ropes which the spiritualists have, he used to practise with equal success. He himself has told me since he became a Christian, that sometimes when he was in the "tchisukan" or "instrument of commerce with spirits," that a voice which he now believes to have been from the bad spirit, would tell him to hand up his pipe, and that he would reach it up to him, and in an instant after it would be thrown down upon the floor, smoked out. But I cannot better describe him at this period, while he was still in bondage to the devil, than in his own words.

"I was excessively devoted to gambling," he says; "and I was excessively devoted to heathen dancing, and to firewater. I was very quarrelsome, and was repeatedly cut and stabbed by my fellow-Indians in drunken quarrels, when I knew nothing about it. I had three wives, and indulged in all the Indian's ways of living; and yet I thought that I was a very good living man. Oh, how the devil blinded me! To be sure, I never killed anybody, and I never stole anything, and that is why I thought so well of my life."

In explanation it is necessary to say that the heathen Indians, such as Shay-day-ence was at that time, do not look on gambling or drinking or heathen dancing as any sin; while it is their custom, derived from their forefathers, for every man to have as many wives as he can.

About this period he began to hear the Gospel, and he says there was a voice that said, "Don't listen, don't listen!" I could almost feel him touch me! It was the devil. I know now it was, and I would obey him, and beat my medicine drum violently that I might not hear. Oh, how blind and foolish I was! How bitterly I regret that I did not begin the Christian life then! What progress I would have made in Christian knowledge, more than I have in beginning late. Even as it is, beginning when an old man, I have made considerable progress in the Christian life, but oh, what if I had begun then! How bitterly I repent my folly."

It seems that none of the Missionaries ever directly exhorted him in those days to become a Christian; they all looked on him as too hopeless a case. Sometimes Dr. Breck asked him to dine with him, but this he says only puffed him up with a greater sense of his own importance. And he says he did not understand that it was done out of kindness, to save his soul. Once he says, Dr. Breck made the unconscious prophecy, as they sat at the table, that if he lived long he too would be a Christian. But to him at that time the very idea seemed incredible. He was the great opponent of Christianity then, and the great obstacle in the way of its progress. He tried to keep all the Indians within the Grand Medicine, and when the Mission came to an end and Dr. Breck was driven off, he it was who tried to bring the converts back again to their old ways, and to make Christianity as though it had never been. Such he was, puffed up with pride, the slave of Satan, before the grace of God changed him; but it is of what he has been since that I wish particularly to speak. I pass over the circumstances of his conversion, which was brought about by the burning exhortations of his fellow-Indian and relative, Nebuneshkung or Tuttle; though he says, that the words of Bishop Whipple to him, exhorting him to give up whiskey, with which he urged him on each visit he made to the Indian country, had their share in the change.

St. Paul did not make a more total change than Shay-day-ence. From the first day that he became a Christian he cast the old life totally behind him, and every energy of his soul became enlisted in the new. He became, as it were, ravished with the holiness, the beauty, the purity of the new life,

and from then till now he has lived and thought of nothing else. He at once became a Missionary and a preacher of righteousness, and what is better still, a *lover* of it. The laymen of the Church soon accorded him the place of leader, for which his zeal, his holiness, his words of power, eminently fitted him. At their meetings, devotional and hortatory, held in their houses in rotation two or three nights every week, he soon took the place of leader, speaking first himself, naming the speakers in succession, correcting any wild statements made, and being the life of the whole meeting. He always had the right word to say; it did not seem as if they could have any meeting without him. As an unpaid Missionary he has travelled, in the years that have since elapsed, all over the Indian country repeatedly; often many times in the course of a single year going into every settlement, however remote, however far buried in the shade of the deep pine woods, entering into almost every wigwam, preaching the faith which once he destroyed.

Of the power of his words I cannot speak, for no language of mine could do justice to the power of this wonderful preacher. He always tells the history of his own conversion, how he formerly hated Christianity, but how wondrous kind he has found God to his soul. As a specimen of his Missionary efforts I may mention this. He will start from White Earth, eighty miles through the primeval forest to Red Lake, on foot, or with occasional rides, in the winter, sleeping out in the snow, spend a week or two visiting the heathen from house to house and the Christians there; exhorting and persuading in "every house the things concerning the kingdom of God and the Name of Jesus CHRIST." Thence he will travel forty or fifty miles all around the lake, his pack on his back, going into every lonely dwelling with the same good news from God; then fifty miles through the snow and forest to the neat village Cass Lake, on foot, then into every wigwam and to every soul there the same old, old story, then twenty-eight miles to the great village of Leech Lake, where he seeks out his old friends and cronies in the Grand Medicine among the twelve hundred Indians of that place, and urges them to follow his example, then back to White Earth ninety miles, travelling perhaps two hundred and eighty miles on one trip, in deep snow, in excessive cold, some-

times as much as 35° or 40° below zero; sometimes sleeping out in the snow, often weary and often little to eat. Truly the love of CHRIST constrains him, and the love of the souls of his fellow-beings. Sometimes every two months, sometimes at longer intervals, he makes that round. "What do you speak of rest for?" he says to one. "By-and-by, in the grave, I hope to rest, but till then I will not think of it. As long as I am able to crawl or to move, so long shall I carry round this glorious Gospel, so long shall I try to make my own soul glorious, and save the souls of my fellow-Indians."

In the summer time he makes the round of the Indian villages more frequently. Sometimes I have seen him carry his heavy canoe, weighing perhaps eighty pounds, on his head, for twelve miles, making the portage from one river to another, through deep swamps, over fallen logs, and a dreadful way; up to his middle in mud at almost every step, pursuing his weary way with an almost superhuman strength for a man of his years. Say the young Indian Clergymen about him, "You would not find an old man anywhere of his years who could travel all day, day after day, like him, and endure the labor that he does." It seems as if God supplied his servant with strength from day to day. I have known him repeatedly travel on foot all day long, day after day, getting very little rest, as the mosquitoes are excessively numerous and active after about half-past two in the morning; yet he does not show fatigue, and would wear out a much younger man. Every child almost in the Ojibway nation now knows Shay-day-ence, and has heard the gracious words which come from his lips.

One of his most striking traits is his persistence. He always has one object in mind, and he never for an hour ceases to pursue it, namely, to save his own soul and the souls of all about him. Whatever company he is in he gives the conversation a religious turn, and brings it to the way of salvation; yet so skilfully and naturally that it seems to turn of itself into that channel. He will laugh and joke and is one of the most genial and light-hearted of men, but that is only to give him his desired opportunity, and amid it all he keeps his object still in mind. He purposely laughs and talks pleasantly with people, that he may have an opportunity to say that to them which will save them. The

first thing you know he will be most confidential with a heathen man, telling him how he too used to think everything of the Grand Medicine, but now knowing the Christian religion, has found it a thousand times better, and urging the heathen man to follow his example. His persistence and his skill are alike wonderful.

He has, too, a deep spiritual experience, and although he can neither read nor write, yet he is deeply learned in wisdom from above. Any one, hearing him speak, wonders where he got such wisdom, and he never speaks beyond, but always out of his own experience. "These are not mere words that I am speaking," he will say; "I tell you how I have felt the LORD to be to me."

However he has got it, he is a master in the divine life, and any one hearing him realizes it.

When at home he is the faithful unpaid shepherd of the flock. Wherever he hears of a sick person, there is he; praying, comforting, guiding, pointing to God, to eternal life; encouraging to faith, to patience, to trust in God. Wherever there is a death, wherever there is trouble, there is he, moving like an angel of peace above the dark waters; wherever a Christian has fallen, there is he, with gentle, loving hand trying to lift him up. He never rests, he never tires. He knows the exact spiritual state of each person, and he considers what is the fitting word to be said to each to cure his hurt. Wherever a few persons are gathered by the side of an open grave, or a few women sitting at their work, or a few friends bending over a sick bed, there is he, bringing an atmosphere of Heaven with him. He lives with God; his conversation is in Heaven, and therefore he speaks of those things as naturally as he breathes.

He is very humble. He says, "I do not say that I have yet attained to live the Christian life, and I do not say that I am sure God will accept of me, but I hope and trust that He will." But though his humility prevents him from saying that he has attained to lead a Christian life, yet none of those who see that life doubt it. And though his humility makes him not be too sure of his acceptance with God, yet no one else doubts it. His holy, blameless life corresponds with his zeal, and the latter is merely an outgrowth of the former.

One of his frequent sayings is this: "I

dare not say that God has shown me that He will accept me, but I always earnestly ask of Him that before I die He will show me the way that leads to Him, so that I can call those to whom I have preached around my death-bed, and confirm by my last words the teaching of my life, and say, 'God has shown me the way that leads to Him; I know that my soul is going straight.' Then will my fellow-Indians believe me when God at the end shows me His way."

For several successive autumns he has been quite sick, and he always thinks of himself as standing in the grave, and sees that the end is not very far off. But yet he never intermits his work on account of his sickness, but rather works the harder as he sees the night approaching. "What would I gain," he said last fall, "by coddling myself, and nursing my sickness, and dwelling on it? Can I avert the inevitable hour? Rather will I disregard my sickness, and work on in spite of it, till the LORD comes to me, and then, when He does come, perhaps He will accept of me, finding me occupied in His work."

Certain it is that the great desire of his soul is that God will give him at the last, the comfortable assurance of His salvation, or, as he expresses it, "show him His way," and this as well for the testimony he will then bear to others as for his own sake. He recounts how his son, and his wife, and a little girl, his grandchild, all had light at their death, and he earnestly asks the same for himself.

His only brother is still a heathen, and one day bitterly reproached him for hurting their ancestors; that is, deserting their way and their company in eternity. But, "No," answered Shay-day-ence, "I am not bearing them hurt. If they never heard this glorious Gospel, God will doubtless accept them if they were good-living men; and I feel that by my faithfulness I will somehow help to heal their deficiencies, and supply their lack, for the kingdom of Heaven." We have heard a distinguished Bishop of the Church advance the same idea; that the faithfulness of the parent will in another world in some way avail for the salvation of the wayward children, and his righteousness be reckoned to them. Our old friend has evidently thought very deeply on those subjects.

He is a great believer in the efficacy of prayer, having learned it from his own ex-

perience. "I have got to such a pass now," he says, "that when I need anything I just ask Him for it as a child would his father, and I see that He answers me. And when I am sick or very tired with my journeys, I do not dose myself with medicine as I used to do, but just ask Him to take away my sickness or my tiredness from me, and when I get up in the morning, lo and behold! it is all gone, and I feel perfectly fresh. That is why all the Indians believe in me when they see how God repeatedly raises me up from my sicknesses, and gives me strength like a young man." No one who sees him can doubt the truth of these words, or be ignorant of the source of his strength.

He is also a great believer in the efficacy of medicine accompanied with prayer, and gives many instances of the wonderful recoveries it has caused; but to give medicine without prayer he abhors. He also constantly exhorts the Indians to intercede for their fields and crops, and for the seed as they sow it. With him prayer should go with everything.

In person he is of very pleasing appearance and address, of middle size, with bright black eyes, a bright intelligent face and a very genial smile. Neither in appearance nor manner does he show the slightest trace of being an old man, there is not a grey hair in his abundant shock of black locks, and his manner is as youthful, lively and engaging as that of a man in the prime of life. He is not of the solemn, sober, severe type of Christianity, but on the contrary, is very vivacious, the best of company, and takes the liveliest interest in everything around him. His manners are exceedingly polite, almost courtier-like; he is so genuinely kind and loving, and has such a winning smile that he captivates those whom he meets for the first time. His heart is overflowing with love from the fountain of love, and it beams over in his face. Christianity has given him a new expression and new looks. There is not a single trace that would show that he ever drank to excess or was other than a correct living man. God seems to have healed his body when He healed his soul. He is quick and alert in his motions, and in the service of the Gospel can endure any fatigue. He is my dearly loved friend, in whom I see the image of my SAVIOUR plainly reproduced. In his love, his holiness, his zeal, his compassion, his penetration, his

knowledge of things divine, in all these I see a faint resemblance of Him from Whom he has caught his light. I have a sincere admiration for him, and delight to sit at his feet whenever he talks on things divine, for it is true in a faint degree of the disciple as of the Master, that "I marvel at the gracious words which proceed out of his mouth." I see that God has given him knowledge which he was never taught by man, but by His Own HOLY SPIRIT. I see a soul now shining with celestial light, and which will one day shine above the brightness of the stars.

It has been my great privilege to be his companion in most of his Missionary journeys, and to see the judgment, the good sense, the discretion with which he goes about his work. We have many paid Missionaries in this work, but I often think this voluntary, unpaid Missionary is more effective than they all. His conversion produced a great sensation among all the Indians, and eternity alone can disclose the good he has since done by his labors.

Respectfully yours,

J. A. GILFILLAN.

LETTERS FROM SHAY-DAY-ENCE.

WHITE EARTH, MINN.

February 7th, 1882.

Miss — :

My Sister whom I love — :

I know that you desire word. Our church that is now being built, that is what I wish to tell you of. I beseech you to tell the good women with whom you are associated, who assemble together (The Indian Hope). When the Bishop preached to us last summer he fetched an parable or illustration from him who is reported to have made a great canoe when the world was deluged, and the women of the Women's Meeting here are those who remember what the Bishop said. Very considerably do I see the articles they make with which to buy some furniture for the new church; as it were making another ark of salvation, building a canoe as it were. Seeing the women doing this that is why I tell it to you. Extremely do I exhort them to keep doing this, though seeing them do it. That is all I say about those women; building a canoe, as I feign it to be. I shall tell the women, assembled, of this which I write to you. As your canoe is strong; so do I wish that their canoe be just as strong; theirs also.

But the men of the Men's Praying Band; they are the ones who intend to get on board that canoe, although the men of the Men's Praying Band are very numerous, yet they are few in number who help in building this canoe, my sister. Those men visit the sick. Very considerably they cheer their hearts, being helped by the LORD, and they approach those who have had death in their families; after they have well interred the body. And those who fall, they raise them up, and set them in rank again.

We are very glad now, that every Sunday the church is full. That, my sister, is a grand making of a canoe, that is why I tell you of it.

And I, an old man, I help in all that which I have now told you of. That is very numerous by which I am caused to go slow or hindered in the work which I have in hand and would otherwise quickly perform, namely, in having all my fellow-Indians live a perfect Christian life. You know, too, you know also, how weakness and feebleness of mind cause good work to go slow; and it is for that reason that you ought to look with pity and favor on that which I now tell you, that although we try with all our hearts, yet our infirmities make us slow, or slow our work. I beseech the women who assemble together to pray for that which we are making, our canoe. But we feel sure, though asking this, that some of us will get on board safely. Our little children; it is on their account that we are so determined to make strong this our canoe. If you pray for us, and your prayers come upon us, it is certain that we shall meet above; that is why I am not backward to speak to you and ask this of you. Because we hold strongly in our minds what the Bishop preached to us, that is why we are building this canoe, as we think. You, my sister, right well I tell you, you who have a city that is famous. Remembering him who is said to have built a canoe, that is why I do not think myself too insignificant to do the same also, I who am an old man, and who take a hand in everything.

Again I will mention that by which I am fettered in my work; for you doubtless have the same thing among you, doubt or unbelief. I know, my sister, that you do not disregard small things but cherish them.

If you pray for that for which I make request, extremely I shall be rejoiced.

That, my sister, is as much as I tell you, and for you to tell the women of The Indian Hope, to look with mercy and pity on our slender efforts. This only I shall look for every day; namely, for you to write, exhorting the women of the Women's Meet-

ing, and the men of the Men's Praying Band. My name is

SHAY-DAY-ENCE, OF THE LITTLE PELICAN.

WHITE EARTH, MINNESOTA,
July 29th, 1881.

MY SISTER:—

I am indeed glad having read to me what you have written me, and I heartily thank your husband also for what you have done. This only I think, having your letter read, Oh, that I may meet him in the LORD's Paradise! That is the thought that comes to me; and this also I think the LORD will indeed answer my prayers in behalf of the one for whom he requests me to pray. Understanding how you pray to the LORD, and how you intercede, I shall join my prayers to yours, and I think they will be heard. And your husband, indeed I am exceedingly glad that you are both engaged alike. My sister, here where I am, that is the very work to do; visiting and exhorting my poor fellow-beings, visiting the sick, and praying and interceding for them. Whenever I kneel to the LORD, then I shall remember you. We shall greatly please and help our Clergymen by thus aiding them in their work. I find many sheep going astray, and often I find children, young people, strayed from the path, whose feet I am able to turn into it again. And often women in affliction I find, whom I am able to comfort and to heal their sorrows. He who is writing this letter knows what my life is visiting the sick and the troubled. That is all that I tell you about my manner of life.

Come now, something else, my sister, I will exhort you, you also. When the season turns towards fall, I hope to start out with my friend, Mr. Gilfillan, to visit the poor heathen Indians in far-off places, to talk to them. I ask you to pray for me then. I know that I shall be able to drive off from my fellow-Indian his dulness and slowness of mind.

November 7th, 1881.

MRS. —:—

Indeed, my sister whom I love, indeed I am glad in my mind, seeing that which I am permitted to see to-day, your gift. And your money which formerly came to me. I was exceedingly glad. And that which I now see I shall be exceedingly rejoiced on account of, even all winter, every once in a while to recall you. This only I think and desire. "Oh, that I may be permitted to live all winter to intercede for her," that is what I think. I believe in intercession, and so that is what I have set before me if I am spared this winter. Always I shall intercede for you and your husband. Right well I shall intercede for him. You two being

already no longer young, and having such mercy for me, an old man, that is why the LORD will hear me. If I be permitted to live this winter, I shall think to myself, "Then indeed the LORD has answered my prayers," when I see another spring. I know what prayer for others is, and now when my outward man grows feeble, I shall betake myself all the more to intercession for myself and others. And one burden of my prayer while we are on this earth shall be that we may be permitted to meet in Heaven above. And I think that even should I perish, I shall remember you to the last, and at the last I shall send you word. I think that you (plural) loving me, and I hoping to meet you above, that therefore my voice will be incessant interceding for you. And I think too that even as my Clergyman (Mr. Gilfillan) loves me now, even so shall we continue to love each other when we meet above. And with the same hope I shall pray for you also. And I have confidence that you (plural), having mercy on me as you have, the LORD will therefore give you an abundant entrance to His kingdom, and will show you there the good deed you have done me. And for this good deed done to me I love the LORD all the more. And we shall be very glad if we come safely to the spring, now at this time when the year puts on another shape. That, my sister, is how I praise you for having had pity upon me, about to plead for you. Indeed, I shall remember very well your husband, and I heartily salute both of you, now your clothing reaching me. And may he who will earnestly pray for you be heard by the LORD, even

THE LITTLE PELICAN.

P. S. I desired my friend, Mr. Gilfillan, to take charge of the money you sent me, and every two weeks to get me some provisions out of it. If I had taken it, I would have had it only a short time, I think. It is by means of that money (which I am still using) that I have been able to speak to the LORD with a quiet mind free from care, or distraction about worldly things, even till this present time. I think that I am using well the money you so kindly sent me, and I think I shall also well use what you have just now sent me. And when I look on your husband's picture, which you have just sent me, I think to myself and am glad that my children will have it and look on it after I am gone. And again I will tell you (plural) whom I love, that next Easter, if I am permitted to live till then, I shall write to you again and tell you about my work.

THE LITTLE PELICAN.

[Copies of this Letter, in Leaflet form, may be had on application to 21 Bible House].